# "EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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singulations and communications should be addressed WHEN THE DIFFUSION OF SPIRITUAL KNOWLEDGE, THE CHEISTIAN SPIRITUALIST, No. 553 Broadway, New-

#### For the Christian Spiritualist. HE KNOWLEDGE OF CHRIST CRUCI-FIED NOT EXCLUSIVE.

BY REV. J. E. FERGUSON.

the mand not to know any thing among you, say the Chest at Linn crucified."-1 Cor. it. 2.

ow ready are we to apologise for our ignoet and how often in the manner of our apoloawe make a virtue of its shame! Thus, when har views of the mystery of God; the relationas and destiny of man, and the grand and benent designs of the universe break upon our ds through the agency of some more devoted we to wisdom and truth, instead of emsugreadily all that we see to be truth, we fall turen the content of our animal nature, and an affected humility excuse ourselves for not its the privileges we need, and the advansthey offer. Hence, when the clearest demongios of reasoning; the brightest discoveries in ere unfolding works of God, and the unanable responses of our honest intentions assure in God is love, and that in love he created us; som he guideth us amid all the sad and joyexteriences of our disciplinary lot; and that allow can occur in his universal and everlastrecument; when the proof of these elevating univing truths breaks upon the mind with eakable splendor and irresistible power, how and is it the case, that we are met by the ratitious and the servile, who say, in reply:is well: what you say is pleasant to hear, and give you credit for thought, and may even rd to you goodness of heart and respectable

lly feeling try to think this a sufficient answer,

ht, liberty and glory now dawning upon the

So reasoned and acted the rejectors of Christ in seration, have ever reasoned, and, in their reat are entering to go in. . . . You build the been so often elaborated in your presence. als of the prophets and garnish the sepulchres the rightcons, and say, bal we been in the days

Zed form of professed faith in him, such as the dation of the language of Paul above, we justly leges. me under the exposure of a hypocritical piety,

Atthem in the blood of the prophets."

an beings? Do we not partake of the same common pulpit scene.

before me, answer.

ture, and the life and promise of Jesus, the Ana worthy excuse, or apology for neglecting the ointed. We have a principle, or a power recoganow not whence he is;" "he speaks against divine value of the souls we bear as the offspring holy scene of Christ's suffering. see and this temple;" "he is a blasphemer, and of that God; the inheritors of that universe; the be crucified;" "away with him, for he creatures of, and the co-operants with, that Proviald destroy our inheritance;" "he corrupeth dence. It devolves upon us a responsibility eternal, statis." Such was the spirit of the religious and we, too, stand forth in our own day, speaking wthat opposed the Christ to whom our op- and acting for what we hope to be. Not the breath ers would now profess such unlimited devotion. of a floating desire, much less a life of devoted love, of when all this failed to arouse sufficient enmity but what finds its response and its ultimate glory thathe "common people," to carry away their in the great heaven that awaits us all. The cry ction from their Benefactor and Teacher, they from the cross or the cradle; from the dungeon or feiled to the political power they despised, and the household, is alike heard, and its answer en, by false testimony, would make the rulers will ever correspond to the demand or need it the people believe him an enemy to the govern- makes known. Better bury the past, for ever cat. In a word, the very crucifixion, of which bury it, than allow it to cheat you out of the my blast, was effected by the spirit of false rev- knowledge of the divinity you are called upon, rence to the past, and the failure to appreciate hourly, to open: for it is thy Christ, and every true such that shope for their own day, that shope savior will recognize it on earth and in heaven. And rough his teaching and life. Well did he say of the Jesus you vainly worship, while opposing any sentration and of its religious leaders especially, truth of God or man, did recognize it, which caused or some exquisite lines from an old English ballad, Younto you Seribes, Pharisees, hypocrites! for the promise of greater works to his true disciples shut up the kingdom of heaven against men; and the prayer of forgiveness for his enemies. I

Can any one suppose from what we have said that we undervalue attachment to Christ? If so, accept the Orthodox notions of Christ, and desire All touth is of God. While acting in opposition never to be so understood. We desire not, but we

Every virtuous attachment purifies the soul. We a false reverence, such as Jesus exposed in the were made to love the good, and for a distinct ob ject: that we may unfold the same powers of good blerous spirit of the men who crucified your ing us, so we cannot become familiar with the good while quoting the oft-repeated words: "We deeds of Christ, the wise sayings, the pure examdetermined to know nothing but Christ Jesus ple, the heroic devotion to truth, the Divine life in him crucified!" But it is literal truth in so far Jesus presents, without improvement. But there ther you or I use the quotation as an excuse is a very popular manifestation of love to Christ, the neglect of, or opposition to, any truth God is that we consider as by no means a standard of exlowing upon this generation. I appeal to your cellence in the spirit and aims of those who so ction as men, for the acknowledgment of the highly esteem it. That you may appreciate what

smade known to our generation, and the man- careful to tell us, he preaches not himself, but ance with the divine purpose of good to man, must fondness, as all men turn with pleasing associations bread of human thought and sympathy, and the in which we receive or rather oppose those Christ Jesus, the Lord, and him crucified. He be-increase in potency, as the magnet gains strength to the recollections of their earlier days. And if, Bread of Eternal Life. It is only as the Divine inhave perilled all things for their disclosure longs not to those who deny his divinity—not he. by use, and must finally supercede all deceptive as we have attempted to show, they contain an in-

and application, would we be likely to receive the He indulges in strong and pointed denunciation of all and imitative agencies, as the wand of the prophet ward vitality, and are conducting media for influ- human is redeemed from the animal and sensual Christ we profess to honor, were he now in suffer- such, and finds ready places for the Bible language swallowed up those of the Egyptian Magi. As man ences from above, we see abundant reason why and becomes truly Spiritual, partaking of the very ing, in shame, in a convict's death before us? Let of anathema, meaning thereby to arouse the fear becomes developed in an orderly and elevated man- they should live in the memories and hearts of man- essence and principle of immortality. The finite truth, in the reason and conscience of every one of endless cursing and agony if any man dare to ner, he becomes conscious of influxes that come to kind. think differently from his established standard of him through the medium of works of art and liter- Let us now resume the thread of our narrative. We will spend but a moment upon the Scripture faith in Christ. He describes the misery of the ature; he feels a distinct thrill accompanying each | With his heavenly armor Achilles receives new and alone has, the Life of Life, the inmost essential of before us. Even Paul, with all his often misdi- human lot and its exposure to endless wretched- truthful volume and passage as it glows beneath his more terrific courage. He seems urged on by a all proceeding growths, births and developments. rected zeal, did not say what most persons who ness. He clouds the heavens of a Divine Father in earnest perusal. So, too, character, every inspher- certain divine fury to avenge the death of his bequote these words seem to suppose. He did not unrelieved blackness, from which bolts of eternal ed and ordered will, is not only a revelation of a loved companion. Let us remember that in those lives by influx; the armor in which he fights and say that he had determined to know nothing but damnation are ready to be hurled upon a helpless new power and beauty in the universe, but is a rude ages, as among the natives of our own forests, Christ Jesus in all places or under all circum- and hopeless world. He lays bare the human mediatorial agent for the outflowing or manifesta- love for the dead could only express itself in this stances, for this would contradict his subsequent heart, and dwells upon all its perversity till the tion of new life and new light from the parent-dreadful manner. He can scarcely wait till the Greeks he fu'fils the will of Jove. So once more the healife; nor even that he would know nothing in Co- natural sense of justice within it revolts at its own source. And mankind are so bound together in have refreshed themselves with food; he burns only vens are opened, and man is brought into conscious rinth among its wise or foolish men, but this sim- enormity, and either blasphemes in desperation or one indissoluble brotherhood, that each needs the to join battle with the Trojans. Neither meat nor relation with Spiritual beings. Therefore, now, ple fact, for this would be impossible. He knew is ready to cry out in trembling forebodings. Then influxes that come to him from every other. As wine touch the lips of Achilles; but whilst the rest also, mediatorial natures become the leaders of the much that he could not forget beside this, and he relieves his picture with a painting of Christ, no object on the carth would be sufficiently warmed feast, he sits down apart by himself, bemoaning the race, and he accomplishes most whose internals made known many things in this very epistle that lovely, meek, forgiving; all powerful to save, all and enlightened did it receive only the direct rays loss of his friend. Then Minerva, commissioned are ordered by the harmonies of heaven; whose had no direct connection with it. A literal render- sympathizing to love. Among brutal enemies he of the sun, but is in part dependent upon those re- by Jove, comes to instil into his breast nectar and partial views and sympathies are self-ordinated to ing of his words would read: "I determined to portrays the way of his beneficent mission, till he flected from all surrounding bodies, so man if he sweet ambrosia; and thus also he receives immor- Love and Wisdom of the Angels. And he is first make known nothing among you, but Jesus Christ is conducted, smitten, buffeted, and fainting to his were only to be benefitted by such radiation of the tal strength. Thetis also infuses into the limbs of of all, whose meat and whose drink it is to do, not and him crucified." At a particular time, in a spe- cross. Then the scene of his suffering is graphi- celestial sun as his own organization can receive Patroclus a similar divine virtue, that he may know his own will, but the will of Him who hath sent cified place, and under peculiar circumstances, he cally depicted. The spectacle of a cross; the rude and assimilate, would perish like a lonely tree no decay till laid upon the funeral pyre. Thus the each with His own mission into the world. chose (not to know nothing but) to make known | nail, the streaming blood, the piercing spear, the planted on the icy top of the mountains. On the noble form remains fresh and fair as if bathed in | Finally, Achilles represents, in some respects, the only what he knew upon a given character and his mock anodyne, the bitter reproaches-each, all, contrary, character takes on new beauty and sweeter the gentle dew of sleep. Then Achilles, ascending internal man, the power of interior things. As the are before the eye of the sympathizing hearer. He attractions, where men are bound together in har- his chariot, addresses reproachfully his illustrious strength of the Grecian host was in the arm of the Many men come among us who know or make feels-of course he does-a brute would feel. His monious and loving ties; as flowers assume a more steeds that they be mindful and bear back their son of Pelius; so the Spirit is every where the life known nothing but their knowledge of the laws of tenderness is awakeued, and he luxuriates in his perfect loveliness when fitly arranged by the hand master from the battle, nor leave him, like Patro- of the letter. It is only as the interior truths of the health, with a view to promote the cause of tempe- sorrowing sympathy. He is told that all this was of taste, and convey a richer fulness of delight by clus, stretched upon the bloody plain. But from rance. Do they, therefore, know or make known ordered for him-in his stead-to protect him from their blended fragrance. We feel ourselves strengthnothing beside on any other subject? But not to the vials of wrath God was holding back. His ened and enriched by every noble and truthful addressed him, bowing his noble head till his long opened up, that they become living realities and waste your time or attention, (for I consider it a gratitude is awakened and directed to Jesus, and mind, every pure and generous nature we number mane sweeps the ground, the white-armed Juno inspiring mediatorial sources to the present age. needless waste,) let me ask, is there a preacher in and he therefore esteems him the God of the Uni- in the circle of our friends, and are conscious, at having rendered him vocal:this broad land, who makes known nothing but verse; and all who think of an Infinite Father times, of coming into psychometric rapport with Jesus Christ and him crucified? Is there a man above him are blasphemers, without human hearts each. It is therefore, above all things, important petuous Achilles, although the fatal day draws who knows nothing but this fact in religion? Not to feel or worthiness to commend them to others! for every man to live in charity and good fellow- near; we also are blameless, for Patroclus perished one, or if there were, surely he would not be en. Now I do not deny that tenderness is a holy feel- ship with all whom he meets; otherwise he is cut through powerful destiny and by a mighty God; vied either as a religious or intellectual human ing of our nature; that gratitude is desirable in all off from the rich sympathies of his fellows, or cur- and though we equal the winds in speed, yet soon hear's, and especially in the rudest, and that some | dles the milk of human kindness into streams of | thy fate shall overtake thee." But we fondly believe that there is a sense in extravagance of imagination may be allowable to of bitterness and hate. which the spirit of Christ may be regarded as the secure these ends with an unthinking multitude. end of all human knowledge. Let the word stand But at the same time, what we witness, under as a representative of the Divine principle in man; such presentations, we insist upon it, is a low feelof what we delight to call the divinity in man. Let | ing, and leads neither to justness of appreciation of its manifestations in Jesus be regarded the bright- the noble sacrifice and divine trust of Jesus, nor to est glory it ever attained in humanity. Let his that thirst after his moral excellence that his life death be presented as the culminating point of that and death so affectively presents. I have seen the glory; and no one will or can rationally object to same feeling in the superstitious Catholic, bending the language of Paul, and especially when it is beneath the painting that portrayed the self-inwin your presentations of liberal views of judged in the light of the circumstances of his life flicted torture of his patron saint. Aye, you have withis destiny, but it is not the Gospel; it is and the character of the people he addressed. But seen it in the face of the crowd that ever hurry tothis crucified. As for us, with Paul of old, in this view you have a principle of endless unfold- gether to see any frightful accident to a human the determined to know nothing but Jesus ing; a principle of progress in need and deed for being who lies mangled before the vulgar gaze; tions from single and disinterested motives, are in tals the secrets of his drear abode. Achilles having absolutely and madly disaffirms. that charity which is the very sphere and life of compelled one portion of Trojans to take refuge in it could not stretch forth a hand of relief. This tenderness, I repeat is a credit to human nature; nized, that brings the whole purpose of the life of but it is not virtue. And where it is aroused at Christ to bear upon the responsibilities we incur to the expense of God's holy and loving nature to our own day and generation; and thus, at its every make his Son appear a mere loveable being-one e days of his earthly pilgrimage, and so men, act, it becomes an inspiration to duty, privilege that averted the thunderbolts of an angry Father; se to the providential helps of their own day and and hope. This thought stretches out before us an and to perpetuate a disgraceful fable of exposure infinite universe. It reveals a God of unnumbered to endless torture, made by that Father for the ing, held back the powers of their souls in the perfections. It discloses our eternity of unmea-children he created for his own glory, we are chimment of moral excellence and intellectual ele-sured depths. It makes known a providence of shocked, and long to see a higher standard, both "We know Moses, but as for this fellow, unmeasured care. And we feel the immortal or of feeling and purpose, in these references to the

#### NEW READINGS FROM THE OLD POETS. HOMER.

[SECOND PAPER.] " Great Homer's coic hath an inner sense; The tale of Troy inspired by Lyric Art, Is couched in symbols: at a period hence, The world shall see that INNER POEM start To outward majesty.

That certain ancient writings should contain an internal sense, is not anything wholly new or with inward significance, and address each accordthe varying moods of the indwelling spirit. This is prophecy find utterance in rythmic speech. strikingly true of the purest inspirations of human genius. A song of Goethe's, a drama of Shakspeare, seem to us often utterly insignificant and powerwhich they were connected. Being abused to ends | ages. of evil, they gradually and providentially lost their

each lesser good is conducive to some higher end, cent fishes and ill-starred cels! and becomes a link in the great chain let down from

strange, since both Nature and Art are endowed swelling tides of harmony, as richly laden argosies mies, away to his ships. upon the waves of the deep to their destined haven.

presence. In fact, the doctrine that Nature and thods; and modern writers have sought to allure games celebrated in their honor. our fathers, we would not have been partakers we would disabuse his mind at once. We do not Art are mediatorial, that the outwardly visible enjoys a mere phenomenal existance as an expres- then, that infinite Wisdom, speaking the language sion of the unseen and Spiritual, and that the phy- of men, should impress upon it a divine interior any truth, we act in a vain opposition to God. do not shun any reproach such an avowal may sical universe is only a grand theatre for the dis-significance; or that angels communicating with one or two which have pressed themselves upon us blas that opposition become, violent against the bring. Nor would we for one moment indulge in play of Spiritual forces, goes far to reconcile us to mortals should address them in the language of as we have often lingered over its pages. Achilles son or reputation of any who represent it in extravagant eulogy upon the life and character of this language of symbolism. We know that Art correspondences. The latter, in that case, becomes is the central figure, the savior of the Grecian and deed, we make the most horrible pictures | Jesus, for the sake of being thought nearly Ortho- addresses not merely the outward senses; as it is a | the representative of interior truths of priceless va- host; yet the Greeks lightly lost his aid, and sufheanity and brutality to which a perverted hu- dox. We speak for truth, however imperfectly we product of the creative faculties of the soul, it ap- lue, as the title-deeds of an estate may represent fered him to broad over his wrongs at his ships; so acity can degenerate. And when we sanction speak; and our attachment for Christ we place peals to the living Spirit that moves and thrills houses and fair domains with rich flocks and mines in a far higher sense the Central Spirit of all living opposition by appeals to Christ or some canupon the natural and eternal basis of love for within us. My mother's picture, or a Madonna of of unknown wealth. Nor is this inner sense usespirits, "The Hope of the Ages," is the Divine Humoral excellence and desire for its holiest privi- Raphael, is not simply a piece of canvas covered less till opened and unfolded; it is the life of the manity; yet though the first Christian Emperor with various pigments; these are merely the feeble letter, as the Spirit, though invisible, is the life of saw the sacred emblem and motto inscribed and instruments whereby I am brought into rapport, the body. It is true the unfolding of this sense to flashing upon his banners; though throughout not with the creative thought-sphere of the artist intellectual perception belongs to the Spiritual man | Christendom the name and the sign of the Son of alone, but with that very heaven of art whence it alone; but it has ever been felt by all who have Man have been impressed upon all the outer forms know it would strike many of you with a feel- in our own souls, and follow their directions. And as proceeded. Each more perfect passage in liter- reverently drawn near and entered into communion of life, yet few recognize their inward significance. of holy horror, to think you were imitating the a good man cannot enter our circles without improvature draws the mind inward towards its own with inspired thought. It is for this reason that The leaders of the world have forgotten that it is medium between man and the Spirit-world. Such open and receptive to their influence; nor can they their own is dearer far than his name. Spiritualwas the operation of spells and enchantments; they ever cease to pour their light, though, like half ism is at this day sick and weak for want of a Diopened the mind to influxes from the spheres with buried diamonds, they gleam amid the rubbish of vine central principle. As all outward growth

beneath the yoke, Xanthus, his fleet-footed steed,

"Surely we will bring thee back in safety, O, im-

Jove now allows all the gods to mingle in the Moreover, every relation in life, every tie that contest, lest the undaunted hero, if opposed by the binds human hearts into one brotherhood of love, Trojans alone, sweeping all from the plain, rushing is, or should be, the initiative into some higher on, overthrow the wall and destroy the city ere its good; and he that is faithful in that which is least, fated day. We cannot enter into the full detail of becomes partaker also of that which is greatest, the battle that followed. The father of the gods Men are sanctified through their affections, or rolls his heavy thunders in the heavens; Neptune rather the channels thus opened become ave- shakes the earth and lofty mountains; Ida and the nues to the Spirit for the inflowing of divine city of the Trojans, the sea and the ships of the elements from the infinite source of all life. There- Greeks tremble and vibrate as if about to be cast fore, the true father, the tender mother, the obe- forth and mingled in utter confusion, till Pluto heart to negation so montrous; and, consequently, dient child, the kind neighbor and faithful friend, himself springs up appalled, lest the rocky ribs of the angels. Thus one virtue, if genuine, may be the city, and pursued the other to the banks of the the salvation of a soul, as a single window in a Scamander, chokes up the stream with their dead dwelling opens out to the vast universe of God, ad- bodies, till the river-god rises in wrath to over- blooms, immediately on the bank of the crystal mitting the light of great suns and stars. "Not whelm him with his impetuous waves, when Vul- Colorado of Texas. Dim in the distant west arose, that by works of our own hands we climb the hea- can comes to his assistance, and with scorching with smoky outlines, massy and irregular, the venly deep," yet each may become a medium, flame and chaldrons of glowing cinders, drives back blue cones of an offshoot of the Rocky Mounwhereby we are conjoined to the sources of hea- the swollen waters, consuming all the elms and tains. venly life, since nothing exists for itself alone, but green willows upon its banks, and boiling the inno-

At length all the remaining Trojans have escaped and hid themselves within the walls of the city, ex-Poetry has ever been a mystery to mankind. It | cept Hector, the most violent of the sons of Priam; comes like a spell and operates like a charm. It he will not enter, notwithstanding the entreaties of seldom chooses those most favored by fortune or his aged father and revered mother, since he alone culture; rather those who can receive in simplicity | had persuaded his companions in arms to meet the and report with fidelity the message given them. Greeks in the plain, instead of defending the city Poetry is also eminently a means of symbolic repre- from within. Thrice Achilles pursues him around stem, and began to examine its structure. Its sentation. Rythm and music, which are the lan- the walls of Troy, then, abandoned by men and deguage-elements of the soul, touch the springs of in- ceived by one of the immortals, he perishes by the ward feeling and render the whole mind receptive hand of his great enemy, who, stripping him of his of new truths, otherwise far beyond its reach. armor and piercing his feet with thongs, drags the Great thoughts are borne into the soul upon the body, bound to his chariot, in sight of the two ar-

ing to his state and capability of receiving. They The richest treasures of antiquity come to us wast- one of the most touching and beautiful passages of ing in my ears—"God geometrises." There was also speak a varied language, accommodated to all ed by the breath of the Muse; the sublimities of the Iliad, whilst Troy weeps and mourns with her. the text, written centuries ago, and here this little The picture of the aged Priam, as he goes forth at | flower, in the remote wilderness of the West, fur-It is also an attribute of exalted wisdom to speak the monition of the Gods to ransom the body of nished the commentary. There fell suddenly, as in symbols. The fables of the ancients, the apolities on, his interview with Achilles, kissing those it were, a faint flash of light. I felt my heart leap logues of eastern sages, and the hieroglyphs of terrible hands that had robbed him of so many in my bosom. The enigma of the Universe was Egypt, are familiar illustrations. It was written of children, the pathetic appeal of the old man, and open. Swift as thought I calculated on the chances less; but when some natural emotion or inward in- the Great Teacher from heaven, that he should the melting of the stern heart of the leader of the against the production of those three fives in one ye neither go in yourselves nor suffer ye them need not enlarge upon these thoughts, as they have fluence opens the mind to a perception of their open his mouth in parables, and utter things kept myrmidons, are touches of living nature beyond flower, and I found that there were one hundred depth of meaning and inner harmony, we gather secret from the foundation of the world. Even the the reach of art. The Iliad closes by a description and twenty chances against such a supposition. I thoughts and tones that haunt us like an abiding philosophers had their exoteric and esoteric me- of the funerals of Patroclus and Hector, and the extended the calculation to two flowers, by squaring The great Epic of Homer is every where emi-

will leave the reader to his own, alluding only to sphere of harmony, and thus becomes a conducting truly inspired works never weary whilst we are in his Spirit that they must conquer; something of depends upon the assimilation of the substances The Iliad of Homer, like the historical narrations and elements of the earth, as we become enlarged efficacy; for whatever is contrary to the order and of the word, is eminently suggestive. Whatever in all social and fraternal sympathics, by welcoming harmony of the universe, being even silently op- the subject, illustrations and similes can be found freely our brother every where to our hearts, so of this conclusion, while I ask, are we not we mean, we will strive to help you realize a very posed by all its divinely ordered forces, must come in its pages. In fact, the delineations of life in those the highest, the inmost, can only be fed and nourto an end; as the lesser agitations and ripples of ancient ages were so simple and truthful, that the ished by receiving and assimilating This Life, who are shared by the murderers of Jesus? And in A crowd of attentive listeners hang upon the the deep yield to the great tides and currents that heart of man never becomes wholly estranged from came from heaven to earth. Man's threefold nasuspicions and fears in which we listen to the words of a preacher of dramatic power. He is sway its mighty mass. But whatever is in accord- them, but still looks back to them with a lingering ture needs a threefold support; natural bread, the

can only impart that which is, like itself, limited and perishable; the Infinite gives that which He

Achilles also represents the inspired Hero; he conquers was forged in heaven. His strength is mediatorial: he is an instrument of the immortals:

WORD, the inner sense of old, mythologies and legends, of ancient records and hieroglyphs, are

> So Homer speaks from out his sphere, And all the Past shall live again, When Man the Spirit doth appear Interpreting its lore to men And so the Old becomes the New;

The hoary treasures of the East, Though buried long from human view Shall crown the young and glowing West. S. E. B

### THE EXISTENCE OF GOD.

The construction of the following argument in my own mind, originated in the necessity of my nature. Some years ago, I had the misfortune to meet with the fallacies of Hume, on the subject of causation. His specious sophistries shook the faith of my reason as to the existence of a God, but could not overcome the fixed repugnance of my I felt that infinite, restless craving for some point so far as they fulfil the obligations of these rela- earth part asunder and disclose to the eyes of mor- of fixed purpose which Atheism cannot give, but

> One beautiful evening in May, I was reading by the light of the setting sun in my favorite Plato. was scated on the grass, interwoven with golden

I was perusing one of Academecian's most starry dreams. It had laid fast hold of my fancy without exciting my faith. I went to think that it could. At length I came to that startling sentence, "God geometrises." "Vain revery," I exclaimed, as I cast the volume on the ground at my feet. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stamens were five in number: its green calvx had five parts; its delicate coral was five, parted with rays, expanding like those of the Texan star. This combination of five three times in the same blossom appeared to me very singular. I had never thought on the subject before. The last sentence I had just The lament of Andromache, which follows, is read in the page of the pupil of Socrates was ringthe sum last mentioned. The chances amounted to the large sum of fifteen thousand six hundred nently suggestive of thought and reflection; but we and twenty-five. I cast my eyes around in the forest; the old woods were literally alive with those golden blooms, where countless bees were humming and butterflies sipping honey dew.

I will not attempt to describe my feelings. My soul became a tumult of radiant thoughts. I took up my beloved Plato from the grass, where I had tossed him in a fit of despair. I again and again pressed him to my bosom, with the chain of my mother around the neck of her child. I kissed alalternately the book and the relic, bedewing them both with tears of grateful joy. In my enthusiasm, I called out to the birds that were singing on the boughs, thrilling their chants of praise for the departing day-"Sing on, sunny and ever joyous minstrels: Lo! ye and I are the children of God."—Dem. Review.

DEATH.-Dr. Baillie once said that "all his observation of death-beds inclined him to believe that nature intended that we should go out of the world as unconscious as we came into it." my experience," he added, "I have not seen one instance in fifty to the contrary." Yet even in such a large experience the occurrence of instance in fifty to the contrary," would invalidate the assumption that such was the law of nature, (or "nature's intention," which, if it means any thing, means the same.) The moment in which the spirit meets death is perhaps like the moment in which it is embraced by sleep. It never, I suppose, happened to any one to be conscious of the immediate So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 15, 1855.

THE MANIFESTATIONS AT THE ROOMS OF MR. KOONS.

charge brought against Nahum Koons in particular, and the Koons' family in general, by Brother convinced ourself, that Shakspeare's Shepherd told in all its phases to be discussed thoroughly and fre-J. H. Fowler, in the report of the investigations in- to the world "the plain and simple truth," when quently, that its crudities and angularities may be stituted by him, while examining the phenomena he said, "he that lacks money, means and content, got rid of. The time has hardly come, however, purporting to be Spiritual—which were developed is without three good friends," the last being by far for a comprehensive criticism on the manifestations and manifested at the above rooms, part of which of the most importance in the "battle of life." report was published in the N. England Spiritualist.

judge not much from the effects it has had on the indifferent," that called it into being. editor of the Christian Secretary.

This gentleman called attention to the manifestaand confidence evinced by all parties who have, which we clip from the Sunday Mercury of Sept. 9. from the Daily Times of September 7, will suggest from time to time examined the same, he proceeds to say :--

"But it appears that these demonstrations did rooms. The editor of the New England Spiritualist, who, of course, would be among the last to doubt the reality of the manifestations, has made a The editor of the New England Spiritualthings which are daily witnessed there. The result of his investigation is reported in his paper of the 11th inst., in which he very distinctly intimates that most of the manifestations at Koons' are impositions; he having become fully convinced that poses of life. Koons himself performed the main part in developing the marvels that are witnessed at those Circles. He says that he felt a warm hand and a wrist, and Koons; but he could not hold on to it because of its peculiar sensitiveness.

We infer the writer of this article got his impressions of this subject from our notice, as he quotes the only extract we copied from Mr. Fowler's report; but how or why he found it necessary to have "the Editor of the N. E. Spiritualist" bear testimony against Mr. Koons and the manideliberate and wilful misrepresentation, and shall, facts: therefore, think it is the result of some confusion of memory rather than an intentional disposition to falsify fact, and bear false witness against his neighbor, until we are convinced otherwise, by his heard the sound of pickaxes in Jay street. neglecting to correct his error.

In the meantime, we make the following extract Lawton, Mich., to the editor of the N. E. Spiritualist, on the reliability of the manifestations at Mr Koons', that justice may be done in the premise to all parties. And we hope the editor of the same, as the nature of the case demands.

Mr. Kinney, under date of August 13th, says :reach. I have sought to know that man continues with me it is conclusive that all else that could be must acknowledge that to my mind they were perfeetly satisfactory, showing, (as I view it,) conclusively, and beyond a reasonable doubt, that human beings do continue to exist, in a conscious and identified state, after they have left the earthly form; also, that they are exalted, expanded, and developed; and that they are capable of communiwith those that remain in this state of existence.

"Being of a skeptical turn of mind, hard to convince without tangible proof, I was very particular seating of the Mediums and the audience at each exhibition, as well as to observe strictly that none and, indeed, the entire family, are strictly honest, motives of any person, nor do we think it impossi- tations that come through him, are more frequently Spiritual manifestations at their place; and that my on the subject; but we do hope all friends of the which fact none can be more fully conscious than to wit, the continued life. It would be a work of honesty and the importance of Spiritualism desupererogation for me to reiterate here what I saw ; mands. it will only be necessary to say that I saw all that phenomena, and in exact accordance with my ob- to pass an opinion on the possibility of its pheno- tim of intemperance. servations and experience while there. I know mena being developed by any of the slights of that some of Mr. Fowler's statements are, to say the legerdemain. There is an increased interest and a some friends, and a brief statement in the Tribune, least, incorrect in regard to the conditions of strong desire to know more of Spiritualism in Eng- for the facts in this notice. things; and that his conclusions, in many respects, land, although the genius of the people, as well as exhibit the wildness and chimerical condition of his the general culture of the times, precludes the posmind, while penning that portion of his article sibility of any mediums being very useful, except it substantially correct: which you have published; indeed his communicable a "rapping medium," or some one through whom tion itself, acknowledges his bewilderment, during physical manifestations can be developed. s part of the time he was engaged in the investigations, so it seems to me that his whole statement should at least be closely examined, before receiving it as an effusion from a sane mind.

## "THE CHALLENGE ACCEPTED."

On the fourth page of this issue, we publish an article from the pen of Mr. Charles Partridge, who proposes to sustain the affirmative of a discussion, which the Editor of the Tribune has been inviting for some months. We have so often spoken of the assumptions and falsities of the Tribune's issues on derstood, we will report the discussion, if such ultimate from this article, without further note or comment until the close of the same.

It may be in this age of money-making and money-spending, that any and every method is considered legitimate that tends to bring money to to be an interested party in the discussion now pendquarrel with money, nor do we "envy" any man conclusions arrived at. Some weeks since, we called attention to the his "good," that can find it in the mere pursuit and accumulation of wealth, for we have long since

even to the philanthropist, and no doubt is often We did this, that the religious world in general, accumulated by the thrifty and enterprising man, and development must ultimate in a marriage with a "condition" before communicating the intelliand the theological press in particular, might see with the hope that one day or other he may be with what jealous scruting the Spiritualists investi- able to concentrate its power, by consecrating its gated the manifestations, and the constantly un- use to the world's good and humanity's educationfolding phases of the phenomena, hoping they for such ideal promises too often come in between would believe in part that honest and candid invest a man's better nature and his meaner practices, more need of careful and honest observation than of tigation had more to do with our conclusion on the since the world's matter-of-fact expressed policy subject than a greedy love for the marvellous. How every where authorizes the assumption of "the end abundance, while of the former we have as yet after which it was to be made common for the good far our effort will be blessed, or in what degree it sanctifies the means." Naturally enough, there- seen but imperfect manifestations. will tend to soften the angularities and antagonisms fore, is it that this feeling should manifest itself of party feeling, we cannot now say, but we should among Spiritualists, be the motive "good, bad, or on the subject, might with propriety be condemned

tions at Mr. Koons', in a late number of that pose, and be so imperfectly developed, as not to the phenomena, these statements of fact become paper, and after noticing the phases of the pheno- know better themselves, and teach others better the premise for general reasoning. mena there doveloped, and the general satisfaction philosophy than is exhibited in the following,

den amassing of fortune or wealth, as natural to will stimulate the reader with a candid desire to the order of Providence, or in any way likely to be know the truth, as it is in the unfoldings of God's dealer says: not satisfy some of the visitors to these wonderful beneficial to the individual, for in the generality of harmonic universe. For fear, however, the reader cases, such "streaks of luck" are more productive of laziness, immorality and crime, than of good to ualism, we wish to remind him that the same writer journey all the way to Ohio, to see the wonderful the individual or prosperity to the community, (probably the Editor of the Daily Times,) over a from the simple reason, that the mind needs to be year ago wrote as follows: educated and made acquainted with the true use of money, before it can minister to the Spiritual pur-

And we think we are safe in saying that the majority of Spiritualists take this view of the subject, several times caught a hand and arm, which he be although there may be those so greedy of pleasure lieved had something to do with the movements of the tamborine and horn, and belonged to Nahum act accordingly. However, there is little need of calling marked attention to this phase of money getting, for the simple absurdity of the enterprise will be its own corrective, were there no superstitious terrors connected with this phase of the 'right side of nature." It may be well, nevertheless, for all to remember, who take a friendly interest in Spiritualism, that however innocent the transaction may be in itself, its character and ascomprehend. We dislike to think men capable of sociations may be prejudicial to the best interests of the world's progress. The following are the

"In Charlestown, Mass., a few nights since, as we learn from the Boston Traveller, while several of the watchmen were going their rounds, they reaching the place, they found three men busily at work digging in a round hole about eight feet wide from a letter, written by Mr. John M. Kinney, of the morning, and the watch nen inquired what they were digging there for at that late hour, but they received no answer. They attempted to go up to He talks of "the Odylic Force," as accounting for them, when they found their progress retarded by a small wire about the size of a knitting-needle, which was stretched around the hole. They asked Christian Secretary will have the magnanimity to the men what the wire was for, and again receivmake such corrections in his paper, touching the ed no answer. The men then ceased their work, came outside the line and commenced conversation with the watchmen. They stated that they were Spiritualists, and that the Spirit of some person to have produced "a work which would stand the "I have carefully read and examined every thing told them that this spot was once garrisoned by an published, from 1847 up to the present time, re- army, and underneath the foundation (an old wall specting Spiritualism, that has come within my surrounds the place where they were digging, attempt rigid or any other criticism on a book which was intended for a dwelling-house some twenty years ago,) was hidden treasures in the way, Mr. Mahan, who quotes the lines commencing to exist, after dissolution of his earthly tabernacle, shape of large sums of money, which they expect in a conscious and identified condition, and this has to get when they get deep enough. The wire which seemed to me the only thing necessary for man to they placed around the spot, it is supposed, will look to, to satisfy all his reasonable desires; for keep away the evil Spirits. They stated that they went on a similar expedition some twenty years desired must follow as a natural consequence. To appeared to them, and prevented their working; ago, and while digging, the Spirit of a wild horse gratify my desire for demonstrative testimony upon and they thought if they then had had the wire the question of our continued existence, I made a about the place, they would have been able to convisit to Mr. Koons' Spirit-room. I arrived there on tinue their work. The men, after concluding their the 29th of June last, and remained at his house the hole and commenced digging again. They are conversation with the watchmen, went back into till the morning of 2d July; had three evenings | confident they will find the treasures; and probopportunity of witnessing the demonstrations, and ably they will, if they dig long enough. One of extended and general notice of the same brought the men is named Sanborn, living in Somerville, an increased number of pic-nicers on the ground. another resides in Boston, and the third in Charles-

#### SPIRITUALISM IN ENGLAND. PROF. J. H. ANDERSON CONVERTED.

cating, not only with those in their sphere, but ridicule and disgrace on the innocent and unoffend- light and eyes bright, when pic nics were to be the to examine all that might be found in and around though we have been permitted to read a letter casion. the establishment of Mr. Koons, and noting the sent to B. P. Randolph on the eve of his departure family, their sayings and doings in regard to all ably is, that Mr. Anderson finds the demand for whence it came, and the occasion. these wonders, I can, with the greatest degree of Spirit manifestation much on the increase, and pleasure, in candor, honesty and justice say, that I thinks it perfectly in character to make a specula- his efforts to contribute to the general happiness. have no doubt that Mr. Koons, Mrs. Koons, Nahum, tion of the same. We do not wish to question the The imperfect and fragmentary phases of manifeshonorable and truthful in regard to the so-called ble for a professed trickster to give an honest opinion productive of mirth than Spiritual reflection, of opinion is, that they are but instruments used by cause will be cautious in aiding any close connec- Mr. Smith. As he cannot control these grotesque Spirits to demonstrate to the world, in the best tion between Prof. Anderson and Spiritualism, un- manifestations, he submits to them with as good a way they can, that information so eagerly sought; til he makes such acknowledgements as common grace as possible, in hopes they may pass away or

Should Prof. Anderson, however, be honestly

Miss Anna F. Jay is commencing to attract some notice, but her efforts are mostly confined to private circles, the mass of minds having little confidence in speaking mediums.

SPIRITUALISM IN SYRACUSE.—Progress and Spiritual Reform seems to characterize the general movement of the Syracusians, judging from what we read in "The Reformer," to which paper we are indebted for the following item:

"One who is 'posted up' in such matters, informs us that Spiritualism is rapidly gaining adherents in he replied, "Way down in the dark—but my Spiritualism, that the subject must be fresh in the our city, and that many of the most wealthy and daughter Margaret is a taichin on him. minds of most readers, and as the issue is thus un- respected families in our city have "circles," and are firm believers in the manifestations. Who is going to explain the thing so luminously that all may be convinced that it is a delusion? The champion to a diffidence among the Media in exhibiting seems not yet to have appeared."

SPIRITUALISTS DIGGING FOR TREASURES. PRESIDENT MAHAN'S BOOK CONDEMNED BY THE SECULAR PRESS.

As we are considered by the majority of minds hand, and put it in the "purse;" but since there ing between President Mahan and the Spiritualists, Spiritualists should represent the exceptional Scientific merits of the book; nevertheles, we shall

We abstain from the first, because we have no anxiety about the second, and wish Spiritualism Still, as the world goes on, money is desirable, is in its infancy. We speak of it here as a subject for Scientific investigation, since its full expansion common knowledge.

This thought, if fully comprehended, would teach modesty to both friends and foes, for there is much

President Mahan and others, who have written on this ground alone, since the extent and accuracy At the same time, we cannot but regret, that of their observations must be considered of primary the Spirits should have spoken to such small pur- importance, for in reporting the manifestations of

The following notice of Pesident Mahan's book, We regret it, because we cannot look at any sud- the propriety of these reflections, which we hope a general thing, they go hand in hand in their mismay conclude the testimony to be partial to Spirit-

> " By virtue of a very thin dress across the shoulders of a tipping medium, we were enabled plainly to read the answers of the Spirits to the questions put, in the working of the muscles about the shoulder light is exceedingly brilliant, equalling the best blades, several seconds before the tipping of the table quality of gas, and superior in color, it being of an blades, several seconds before the tipping of the table

> t necessary to change his views so far as the phenomena is concerned, for he associates it in the following with "mystery," in contra-distinction to his triumph. We do not feel competent to decide any we are to judge by the late burlesque reports which producing it.

Of this we may have something to say in our next issue.

"Rev. A. Mahan, first President of Cleveland University, has published a volume on "Spiritualism," which he calls Modern Mysteries Explained and Exposed. To us, Spiritualism has always been position leave it a mystery still. We have vainly endeavored to understand what his own views are all the Spirit phenomena, but supposing that we decline accepting this Odylic Force, on his word, (i. e., refuse his petitio principii,) where is his argument? Mr. Mahan claims to have "now satisfactorily explained" the mystery that has hitherto hung around the manifestations of Spiritualism, and means of explaining the explantion, and we do not which we find it impossible to understand. By the

" Within this awful volume lies The mystery of mysteries

one of the Warerly Novels-The Abbot, we believe.'

# THE PIC-NIC.

The second Pic-Nic of the Spiritualists of New York, Williamsburg and Brooklyn came off at West Flushing on Tuesday, Srpt. 11th. A more This party, therefore, was much larger than the former, the number present being estimated from four to five hundred.

The weather was rather "hot," the air being Those acquainted with the efforts this notorious dry, but the shade was harmonic to the occasion. individual made, while in this country, to heap animating all with a spirit that has ever made hearts ing cause of Spiritism, may be surprised to hear mediums of pleasure and recreation. Altogether, that he is now a believer in the manifestations. We however, the manifestations and proceedings were confess to some doubt on that score ourself, al- of a milder character than those of the former oc-

Addresses were delivered by Prof. Brittan of from Europe, in which it is said Prof. Anderson is New York, Prof. Fowler of Poughkeepsie, both of question? Jesus was accused by the Scribes and very anxious to possess a "good rapping medium;" which are highly spoken of. Mr. Ambler being a might travel around the room, to make the demon- he wishing to travel through England to exhibit medium, delivered a poem in the trance state, strations. Scrutinizing the conduct of the whole the wonders of the phenomena. The truth prob- which is thought to be worthy the source from

Mr. Smith, of this city, was active and earnest in develop him into the harmonic medium.

He produced a letter purporting to be Spiritual, which was read by P. B. Randolph, (the medium,) others have before seen, and heard all they heard, converted to Spiritualism, it will be another triumph and had the effect to call out an effective speech on and that the statement of Mr. Partridge, which you for the Spirits, as he is acknowledged to be the the subject of Temperance, Mr. Randolph personatpublished in your paper, is a correct account of the prince of tricksters, and is therefore well competent ing the departed, who seems to have been the vic-

Not being present ourself, we are indebted to

The writer in the Tribune concludes his statement as follows, which, from all we can learn, is

"There was a singular mixture of the serious with the comic in the various performances. While some were exhorting in a religious strain-others. particularly Mr. Smith-were by the same kind of influence making fun. But, perhaps, the most amusing performance was that of a young man who personated one Patrick Ryan, who had been "nipped together wid the cars." His oratory was a curious mixture of theology and Irish wit given in the Irish brogue, which excited roars of laughter. Pat was ready to answer theological questions, and when asked where his priest was now,

The manifestations, on the whole, were not of an unusual or remarkable character, owing apparently themselves before so large an assembly."

A WONDERFUL DISCOVERY BY THE SPIRITS

The desire of the materialistic utilitarian is about to be satisfied, if the following from the Cleveland Plaindealer is to be relied on. That the facts in the are exceptions to all rules, it seems to us that we decline to offer an opinion at present as to the case are as stated, we have no doubt, as Dr. Haskel, the editor of the Spirit Advocate, when in Clephases of this money-getting policy. We have no call attention to the discussion it calls forth and the veland, some months since, received the same information from reliable parties.

The mission of the Spirits will henceforth, we

suppose, be of importance, should this discovery ultimate in the practical benefits to society that is now promises. It is obvious to the thinker, if heat and light can be produced from water, that an entire revolution must take place in that department and philosophy of the Spirits, since the whole thing of commerce, that heretofore has supplied society with these necessaries. This conclusion is the more obvious and reliable, since the Spirits made it known and acknowledged laws, and harmonize with gence, that no speculation should ultimate from it, as they wished the benefits of the discovery to go to the many and not the few of the human family. We understand a small sum was specified by the Spirits, for those immediately connected with sweeping conclusions, for of the latter we have had the invention, as a compensation for their services,

We hope Dr. Taylor, should be come to New York, will find it convenient to give the Spiritualists of this city, some light on the subject, as a full discussion of the merits of the discovery, must for ever put to rest all doubts as to the agency and intervention of Spirits in the affairs of men. Looking at the manifestation from this stand point, we are at a loss to determine, whether the material or Spiritual benefits will have the ascendancy, for as sion of use and beauty. The editor of the Plain-

"Last evening we witnessed the result of a series of experiments made by Dr. Taylor, the celebrated clairvoyant physician of this city-the acan intense heat, by the decomposition of water!— The apparatus for producing this astonishing effect is very simple, and has, he alleges, been constructed entirely under Spiritual directions. It is imperfectly made, and yet serves to demonstrate the fact, the principle involved in the process. The orange tint, and producing not the least smoke .caveat has been filed in the Patent Office in We presume the writer of the above has found Washington, by a gentleman of this city, who compared the apparatus with that of Paine, and the two are entirely unlike. Distinguished Chemists who have examined this invention, pronounce it a previous imputation of trickery, imposition and question that may happen to arise among scientinumbug. The Editor of the Daily Times is far fic men, but the result we have actually seen, and will vibrate again when the strings have recovered derness, sweetness and delicacy, although on from being a convert to Spiritualism, however, if verily believe no deception has been resorted to in

The expense of this light, aside from the appahave appeared in his paper, and the laborious ratus, will be next to nothing, as it is upon a self that will grow in the coming time. West Troy is the charm of song, or the enchanting power effort he has just made to convict Spiritualism of a acting principle. This discovery, for aught we can licentious and immoral tendency.

progressive. Men, even there, are beginning to music while listening to her, for a well trained in think and act out their thoughts. They have proflexible voice, when under the control of music while listening to her, for a well trained in think and act out their thoughts. light and heat are now used; and will make a new era in human affairs. It is a severe tax upon the imagination to conceive of the changes which will be wrought by the discovery of a process by which of the Prohibitory Law, which is a great step in adwater and other simple elements of nature can be rendered subservient to the comfort and convenience of mankind. Dr. Taylor and his friends are soon going East to procure an apparatus on an exa mystery—but Mr. Mahan's explanation and ex- tended scale, and of perfect workmanship. On his naval architecture. No place but West Troy could return, as he assures us, he will give the public a produce a genius capable of modeling the craft in chance to see and judge for themselves.'

### WHO WILL ANSWER?

Some weeks since, we gave an abstract of a long article from the Church Review, the argument of which was, Spiritualism from the Devil, which has been copied by some, and commented on by others, to the essential and material damage of orthodox theology in general, the devil part of it in partimost rigid test of criticism." We sigh for some cular. The following from the Pittsburg Daily Dis patch, is the most pertinent and significant we have met with, and we hope it will have the effect to stir up the pure mind of the church-man, ("by There is a family of mediums, speaking, singing, way of remembrance,") since they seem to have forgotten that Christ was accused of casting out as having been written by Byron in a blank leaf of devils by Beelzebub, the prince of "devils," How his pocket Bible, is apparently ignorant that they were composed by Scott, end introduced by him into significant a passage in the life of Jesus, when significant a passage in the life of Jesus, when theorizing on demonology, we will leave the reader to infer after attentively perusing the following:

"THE WORK OF THE DEVIL."-Messrs. Editors; 'In your paper of to-day, I observe a paragraph stating that the Church Review, a leading Episcopalian organ, is out with an article on Spiritualism.

It seems the writer admits the facts and pheno mena of Spiritualism, but assumes that they are the work of the Devil. Well, even this admission is an evidence of progress. The facts are admitted -and they are also admitted to be Spiritual .-Does not the church claim that the devil is a Spirit? Then there is no disagreement between this writer and the Spiritualist, so far as the Spirituality of these manifestations is concerned. But while the Spiritualist claims these manifestations to be both good and evil, like human manifestationsthe Church Review holds that they are all evil-the work of the devil. Now, how are we to settle this Pharisees of "having a 'devil." But did not his life and teachings put to shame his base calumniators? How are we to know, except "by the frui's?" Admitting, as does every intelligent Spiritualist, that there are, at times, discordant and unprofitable communications emanating from Spirits whose residence in the Spiritual country has not added much to their knowledge, refinement, or good manners, we at the same time claim that the multitude of communications, teachings, and inculcations from the invisible realms, are of an elevating, consoling, and harmonizing character.

And, furthermore, we claim that the works of Spirits, as manifested in giving health to the sick, sight to the blind, strength to the weak, and comfort and joy to the afflicted and bereaved, are fur-

As I said before, these communications teach pugreat and vital principles taught in the Gospel of Christ, strive to build up the "kingdom of Heaven on earth."

But the writer may say that these things do not disprove their Satanic origin-that the "devil sometimes clothes himself as an angel of light," in order the more successfully to deceive. Well, then I answer, if God teaches us to live pure and "wellordered lives"-to do good, to relieve the oppressed, and to strive to walk in wisdom's ways-and the devil does precisely the same thing, how, then, are we to determine which has a heavenly, and which a hellish origin? Who will answer? Yours faithfully, New Brighton, Aug. 16, 1855. M. A. T.

WEST TROY-SPIRITUALISM. &C.

Those of our readers, who are acquainted with the style Those of our readers, who of Brother S. M. Peters, will, his motives or exciting his combativeness, although the past labors of Brother S. M. Peters, will, we doubt not, be pleased to see him again in print. Brother it may be difficult to practically acknowledge we doubt not, be pleased to see minded when his physical fullibility which theoretically is said to be communicated when his physical Peters has worked earnestly and long in the physical gress and Spiritual Reform—worked when his physical to the manifestations of most minds. We shall he sh system needed rest and his mind repose, both of which have been denied him, to a great extent, because of his

social necessities. He has just recovered from sickness, and has entered lize our Spiritual intercourse. Our friend writes into business more congenial to his nature and culture. follows: We hope he may continue to enjoy the rich blessings of health and happiness of spirit, both for his own sake and the readers, as we shall always be pleased to put his 'Communications" before the public.

TROY, Sept. 9, 1855. BROTHER TOOHEY:-From the window where I abor, I look down on the bosom of the Hudson. The juvenile steamers plying up and down, and the various less pretending craft, together form a picture of life, most pleasing, when compared to the dull monotony of my every day view for the last

those four years of toil and hope deferred. There it lies-West Troy-like an old bundle of rags, it lies—West Troy—fixe an old bundle of rags, to say, I will do all that I can, and I can do no tied up ugly. Can I ever forget that place? Never:

more. I remain, with every assurance of esteem,

There, in a compound atmosphere of rum, rowdyism, ignorance, intolerance, and superstition, I labored in season and out of season, to redeem my fellow men from the bondage of priestcraft. My mission is finished. I have returned to the quiet walks of modern Illium. Mount Ida looks lovelier than before, as my feet press its classic soil. None two of these Concerts at Niblo's Saloon, but well but those who have breathed an uncongenial air er it be to Spirits in or out of the form, they will can realize its deteriorating effects. While laboring be pleased to accept our acknowledgments for the for others, regardless of my own peace of mind, same. and striving to subdue soil, fitted only to bear thorns. I have sadly exhausted my mental and niceties of artistic and operatic music, but we have physical forces. My gift of poesy is gone. Such some conception of the laws of harmony, the as it was, it once glowed along like the mountain cacy, sweetness, and purity of tone, that gives we rivulet, loitering by the wild flowers, as if listening to music, and makes it the enchanting medium, to the melody of the warblers, and again it went spirit power. By nature and taste, therefore, tual production of a brilliant light, and of course leaping down craggy rocks, meandering slowly incline to, and love "ballad" melody rather the away, as if astonished at its own recklessness. I operatic skill, for the reason, that in one, we get remember that weak, imperfect gift, as a green oasis feeling, affection, devotion, and are made to be in the desert of my pilgrimage, to the Mecca of the sacredness of human love, while in the other my hopes. And it is gone. Shall I ever regain it? we generally get the more noisy and boisterous my Let us look into the philosophy of the matter. A nifestations of passion, and frequently are made harmonious mental organism is a musical instru- conscious of the skill of the singer, or the affects ment, touched by angel fingers. Unbidden, as it tion of the actor. were, thought finds utterance in the measured line, and chiming arrangement, of the whole. But conditions are necessary; the instrument must be in tune. If a string is loosened, or a key burst, the music wont come out. And it is so with me now. I am sadly out of tune. The music is not dead; it

their wonted tone. But I was speaking of West sionally, there are much of these in some of he Troy-not despairingly-for seed is sown there, think and act out their thoughts. They have progressed quite recently from domestic liquors to the imported article, in conformity to the requirements the mind and stimulate the affections. vance, all things considered. The old time-honored horse-boats, too, are laid aside, to give place to modern steam-craft, unlike any thing else in question; and no man but a resident of that village could muster hardihood enough to dare the perils of the river with boats, that often go where they seen and heard, the better to know "what are please, despite the wishes or the efforts of the of work is man," as well as learn what "a piece steersman.

for one that belongs legitimately to a more advanced stage of human development.

My present home is but half a block from one of the most efficient and persevering Spiritual Circles of Troy. In this Circle, the phenomena partake &c., and the communications are both instructive Friday evening, Sept. 14th, and second an and amusing. No arbitrary rules are permitted to check the free flow and interchange of thought and | following. sentiment. The Circle is free also to all who choose to investigate.

Externally, Spiritualism to a superficial observer, would appear to be on the wane in this city, but Society to occupy the Room heretofere used such is not the fact. There are hundreds, who Miss Fox, will hold daily Circles for the benefit have never listened to a public lecture on the sub- those who may wish to examine the phenomen ject, who nevertheless, are firm rooted in the knowl- Spiritualism, or be examined themselves, for edge of its truth. The opposition is quietly rest- cal and hygicne purposes. The hours will be ing in the shades of baffled endeavor. Travelling 10 A. M. to 1 P. M., and from 3 to 5 P. M. mountebanks are below par. Professor Spencer lately advertised to blow the whole thing sky high. He succeeded in smashing a table by the assistance of two persons under psychological influence, and also in curing a man permanently of an appetite for ritual, are of a remarkable order, as she protobacco, who never used the weed in his life. The few who expected any thing from the performance, described the diseases of those who have p went home disappointed. These itinerant explod- ed themselves for examination. ers really promote the cause of Spiritualism, inasmuch as they disseminate the science of mind as of these examinations, was surprised at the demonstrated by psychology. People learn from racy with which she described the difficulty, them what they would not accept from any other the directness with which she pointed out the

Dr. Raney's company of Spirit Minstrels have ust returned home from a successful tour through in experience, as this is her first public effer. the northern part of this State and Vermont. They hope, therefore, all who may attend these go west in a few days. They are highly compli- for communications or examinations, will use mented by the press, where they have performed. discretion in their questions as neither to ex-They can sing.

A. J. Davis lectured this afternoon, (Sept. 9) in Harmony Hall, to a large and attentive audience, the medium and the nature of the investon the despotism of opinion. A few of his hearers for if the medium is excited or unhappy, considered discretion the better part of valor, and fers with the accuracy and reliability of the left; but the larger portion stood their ground munications. well. I refer, of course, to the sectarian part of the crowd. I understand that Mrs. Davis is to lec- breeding are violated in these Circles, so that ture this evening.

well enough to express an individual opinion, as to that her development may be going on, while ther evidence of a good origin. If Judge Edmonds, their general utility. The expense of providing a is ministering to, and laboring for, the good of Dr. Dexter, and others, are really "possessed of hall and paying a speaker, is burdensome to people the devil," as intimated by this writer, wherein do so poor as Spiritualists generally are. The curiowe see it manifest in their works and lives? They sity of people may be excited by a lecturer, but man believe without believing in Spiritus seem to be less worldly now than formerly, and to the question is, is the cause advanced in this way, This is a leading question, and one which I have a higher faith in goodness and truth, and a any farther than it is by the publication of books lievers in Spiritualism are interested in large fuller realization of the immortal destiny that and papers? When I buy a book, I get an equi-curately decided. The Times says of valent for my money, to which I can refer any Mapes: time, as an exponent of the principles set forth in rity of life. They entreat us, as we would be hapits pages. But the bulk of the expenses of public the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented that the immortality of the soul—which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immortality of the soul — which he had presented the immo py, here and in the land of immortality, to live lectures goes to the owners of halls, who care only disbelieved—by what he had witnessed of specific productions and the hall witnessed of specific productions and the hall witnessed of specific productions and the hall witnessed of specific productions are not production. truthful and honest lives—to search for truth and to fill their pockets, while the lecture itself is forwisdom—to "lay up treasures in Heaven;" and by gotten by those most interested in the cause of re- to us fully to authorize the opinion that he is S. M. Peters.

## THE RIGHT SPIRIT.

. A friend writing us from New Orleans, manifests a disposition to co-operate and harmonize with us in the labors for progress and mental illumina- a query in the reader's mind as to whether the tion, and in such a way expresses his tolerance for sponsibilities" of the Times believe in "the imthe points of difference between us, that we make tality of the soul." If they do, according to bold to extract from the same, that others may own logic, it "goes very far indeed towards in learn to "do likewise."

kindest feelings should characterize the various it Spiritual? We have read of persons been members of the reformatory family, and will not, "convinced of the immortality of the soul" by if common honesty is conceded to all in search of templating the human anatomy. Did that

A man's method may be criticised and his m clusions ignored or condemned, without asset pleased to hear from our correspondent, and he little doubt but harmony and peace will character

"I intend, when the occasion warrants, to gin vou such news of a Spiritual kind as will be, I be of service—but of that you are to judge, "by the fruits, &c." You know the rest. Although 14 liever in the "Harmonial Philosophy," yet, I I am not too bigoted or prejudiced to appreciate "Christian Spiritualist" because it entertains nice diametrically opposite to my own. I am very me pleased with the medicine done up in your pape. so much so that I desire to continue taking it, the proof of which is enclosed within. I am not able Beyond the river, my eye rests on the scene of to give you a letter, now or hereafter, dressed in fancy clothing or beautifully embellished. You must take them for what they are worth. Suffice JAS. C. WINGARD,

#### PARODI'S CONCERTS

We know not to whom we are indebted for the tickets, which have admitted ourself and friend to

We do not profess much critical skill in the

In these Concerts, however, we harmonized nearly every thing presented, for good taste, on cal skill, and masterly execution, marked the n ried performances of the evening.

The musical executions of M'lle Parodiare En expressive of power, force, and passion, than te pieces. Few, however, can remain insensible flexible voice, when under the control of mris intelligence and good taste, will always capture

We are indebted to M'lle Parodi for again be made conscious of the power of music, as an ar of civilization, and hope she may be well susain in all her efforts to popularize a high and Spirits conception of the mission of song, whether on dered as the medium of devotion and religion social harmony and recreation.

MAURICE STRACKOSCH, as a pianoist, should work" a man can do, for his executions are as But I leave the subject of West Troy progression ishing and well worthy the approbation there

> Had we the space; we would be happy to tice the many excellencies of the various ar who minister to the pleasure of the audient Concert evening, for they are all educated and istic performers.

> There will be a Grand Concert in Brookly

MEDIUM AT THE ROOMS, 553 BROADW Miss Jenny Libby having been invited by

Miss Libby's phases of mediumship are voyant, Healing, and Developing, and at tims sounds or "raps" are given loud and freely. Her Clairvoyant powers, whether naturals to see the exact condition of the system, as

A friend of ours, (an M. D.) being present

of the disease. Miss Libby is young in years, and quite #

or annoy the medium. This request is due alike to the inexperient

It is not often, the rules of courtesy and request may seem uncalled for, but we wis While upon the subject of lectures, it may be young lady to be entirely free from embarases

AN INTERESTING QUESTION.-How much &

the converts to Spiritualism-at least to the en specified, which goes very far indeed toward cluding belief in the whole system."

This is a way the Times has of proving the fessor a Spiritualist in spite of himself; and it k ing belief in the whole system" of Spiritus There is no good reason why any other than the Does any one know the religion of the Tima! them anatomists !- N. Y. Sunday Dispatch,

THE SOUL'S ERRAND.

We are indebted to P. B. Randolph, who has just reurn-We are indepted to r. p. realization, model past retails. In roaming with my early friends amid the summer bowers and from Europe, for a copy of the following poem, which is In roaming with my early friends amid the summer bowers. ed from Europe, for a copy of the following gone the rounds of the round very popular in the rest popular for framing, many press, and is being printed on satin paper for framing, many

gling to have it hung in their parlors. ushing to mare a many in some periods, pronounce it one Tennyson, Dickens, and other critics, pronounce it one Tennyson, reason, manager, pronounce it one of the best specimens of poetry in the English language. of the nest special transfer as a poem, few will forget hav hatever may be as an income as proon, i.e. with lorger have one read it, the significancy, and comprehensiveness

as teachings. - Ed. Ch. Spt. Go soul, the body's guest,
Upon a mankless errand;
Fear not to touch the best,
The truth shall be thy warrant;
Go since I needs must die,
And mee the world the lie. And give the world the lie.

Tell zeal it lacks devotion, Tell fine it is but lust;
Tell fine it is but motion,
Tell filesh it is but dust; And wish them not reply, For thou must give the lie.

Tell fortune of her blindness, Tell forume et ner blindness,
Tell manne of decay;
Tell frieniship of unkindness,
Tell frieniship of delay;
Tell astree of delay;
And of they will reply.
Then say them ALL the lie-

And when their hast,
As I commanded thee done blabbing;
Though to give the lie,
Deserves no less than stabbing, Vet stab at thee who will, No stab the soul can kill.

#### From the Marion Commonwants LOOK ONTHE BRIGHT SIDE."

The fellowing lines I urport to have been written by the Spar of Mrs. Hemans, through a young and entirely un-

sok on the bright side; the sun's golden rays diamine; light the heart of man cheereth; will thou turn so perversely to gaze was the chard which now in the distance appeareth

Eson the bright side; recount all thy joys, S, cis of the north s which righly surround thee; get forever on that which annoys-Son not thing eyes on the beauties around thee. Has their fadings, nor should they be spoken of lightly; they want but had is convenitrate thy view,

me their virtues which shine forth so brightly, ek on the bright side; and it shall impart Sweet peace, contentment, and grateful emotion, opening its own brilliant lines on thy heart— As the sunbeams that mirror themselves on the ocean.

and on the bright side; nor yield to despairof on the out in size. For yield to despati-li some friends for sake, yet others still love thee, of when the world seems mournful colors to wear. the look from the dark earth to heaven above thee

## INNOCENT CHILD AND SNOW WHITE FLOWER.

BY WILLIAM CULLEN BRYANT west eld land snow-white flower! Thus should the pure and lovely meet,
Stanless with stainless, and sweet with sweet.

Gully cassion and cankering care. have left their traces there

Artless one! though thou gazest now, O'er the white blossoms with carnest brow, Seen will at tire thy childish eye, Throw it aside in thy weary hour,

Throw to the ground the snow white flower; Vet, as thy tender years depart, keep that white and innocent heart. (Speint Correspondence of the Christian Spiritualist.)

## PASSING GLANCES.

NO. VI. "Home again, home again from a foreign shore, And that it fills my heart with joy to meet my friends one

Well! Dear Friend Toohey, I greet you once again, and through you the many kindly souls who. in days agone, shook me cordially by the hand, and whispered words of comfort and cheer to my overwreught and weary Spirit. Those were halevon days, dear friend; albeit, I, like thousands more before and since, knew it not; but forgetful of the great purpose of our creation-present improvement impatiently chafe at trifles-practically ignore the great lessons of life, the teachings of a sound philosophy, and waste in inutile repinings the precious moments allotted us by a benignant nature—a betion. Why is it, my well-beloved brother, that while we have so great an abundance of philosophic axioms at our tongue's end, ready at all times to deal them out in the shape of advicial pills to others. that we so seldom give evidence that we have ourselves taken an occasional dose of that which, when dispensing with an unsparing hand, we never fail to praise in the highest and tersest terms? Truly, consistency, thou art a jewel! On some future occasion I shall crave the use of your valued columns for the purpose of treating on this peculiar characteristic of the human mind, in order that we may arrive at some solution of the paradox. At present it is meet that I talk of other and less abstract matters. Two days since, I once more trod my native soil, after an absence of about half a year, during which, many lessons have I learned; not that I have gained a great stock of positive knowledge, but that experience-suffering-travel has resulted in teaching me the art of chrystaeography, or, in other words, how to pass previously acquired knowledge through the crucible of the Spirit, the retort and furnace of the soul, wherein it lost deficitive relations to the soul and each other. The positive portion of this purified element is Wisdom, the negative, common sense. I have been and still positive school; I am just learning the alphabet, the delightful labor of the soul, and as God is the teacher, would imply too much—that is, if man be pass to the surface. I left London after the so-\$1,500. But let that pass.

childhood too.

Spring:

The' bright the future prospects in my Spirit-dreams may Sunny memories of my childhood, ye are ever dear to me. spond to her touch.

Ye bring to mind the valley where I passed some happy hours

Sunny memories ye are welcome, for once again I hear The voices of the dearly loved—a music never drear; see their smiling faces as I've seen them oft before, And hear their kindly greeting in a "welcome home"

I'm happy with the present, for contentment cheers my

And loving voices greet me still of friends yet true and kind

\* \* \* I found London to be a perfect hotbed of vice, misery and grief, and as I walked through the streets, and met beggars by the hundred, whose squalid, emaciated, starving appearance indicated that all of humanity within them was quenched, and naught remained save the instincts common to man aud brutes, my very soul sickened and a silent prayer ascended from the altar of my secret soul, that God would speedily send down a mighty host from the upper sky to blow the last trumpet denunciating evil, proclaiming that time should be no more for aristocrats, tyrants, kings, and false, perjured priests who, seemingly worshiping the great Father, yet sacrifice to Moloch, nor ever entertain the blessed angel of charity, who stands weeping that such hearts are stone and refuse her a lodgment. The sufferings of the poor of England are absolutely horrifying. At another time I will speak of what I saw. After remaining in England two weeks, I took the railroad to New Haven, on my way to la belle France, by the way of Dieppe and Rouen. This latter place is, you are doubtless aware, that in which one of the greatest, because best, mediums the world ever saw, was to whom, those who sawed Stephen Wold asunder, who crucified Peter, nailed Jesus to the cross, and boiled John in a caldron, were the veriest angels of mercy and humanity; because the latter lived in an age when men's souls were just emerging from the long night of patriarchal superstition and barbaric error; while the former had no such excuse to palliate the atrocious enormity perpetrated on a defenceless woman-I refer of course to Joan D'Arc, the Maid of Orleans, whose statue adorns the great square at Rouen, the capital of Normandy. The great mass of the French people almost worship her, and it is the general belief that she was especially selected and inspired by Heaven to free

ties returning to port as we sailed out, from whose bled and care-laden souls of all on board our little bark. The same thing occurred as we approached the shores of France, but as this was late at night, when the moon flooded both land and ocean with a sea of silver sheen, the effect was most enchanting. If there is any poetry in a man, it will be brought

MUSIC ON THE SEA.

Hark 1 'tis music softly stealing sweetly o'er the summe sea. Like a fairy dream revealing visions bright and fair to me

Oh! how sweet thy duleet numbers, naught on earth can vie with thee;

nefficent God for the best of purposes—self-educa- Hark! 'its Spirit voices singing softly on the summer sea. racter of her "Eva," we recognize the incarnation And methinks, as to thee listening, soft and plaintive'v

> Well-known voices sweetly whispering-friends, the absent ever dear.

thoughts of home. Home! thy name is joy and transport when afar from the

I roam. Oh! how sweet thy dulcet numbers-naught below can v with thee.

Spirits bright and angels singing sweetly on the summer

For a short time, dear friend, adieu.

#### For the Christian Spiritualist. THE VOICES OF THE AGE.

NO. II.

'as one having authority." Only what one acted,

remain in the infantile department of the great the Margaret Fuller type; the age needed but one bursts are only occasional, and you are soon such. But that one was needed, and came in the brought down into actualities, into the regions of still striving to gather more of this golden fruit; I full proportions of a "fiaming cherub" into our common practicalities, which are the region of his an conscious that I shall pass into higher classes, midst. She did her work; she said her word to own proprium, the inspirations being sudden, pabut that I shall never graduate, for that would end the age, and departed, leaving behind her, like a renthetical, and perfectly distinct from his ordinary comet, a trail of intellectual and Spiritual fire.

will at once peresive this truth! \* \* \* Let us pure flame which shall warmly emanate from the mirth of childhood about him than the Englishsoul of the perfect woman, whenever she shall called and misnamed "World's Convention," which, make her appearance on this earth. But its flash-pit, and drops inspiration upon his tongue, is selby the way, consisted merely of the particular ing light was fitted to the needs of the time; it dom manifest in his writings. They are his own, friends and admirers of Robert Owen, who form a poured its full flood upon many evlis, which were charming, fresh, boyish, and mirthful, and reading sortef mutual admiration society, and who studiedly for the first time, thus glaringly revealed, and prevented any body except Owen and his two showed the full harmonious proportions of many the delight of liberty, and the joy of the green ried in language. disciples, Pemberton and Atkins, from participating true and divine realities, both in the present and and blooming nature around us. in the proceedings; indeed, not a delegate from out the past. Above all, however, that she has done of London was even acknowledged, notwithstandfor literature, or for the universal cause of truth,
faith, but this we know, that he is a "medium of
ing they have medit that at least six wars present. ing they know well that at least six were present stands her mission to her own sex, which she has the Divine," and that he recognizes in his own case from distant lands, at an aggregate expense of nobly fulfilled, according to the light in which she a Power out of and beyond himself. He is doing viewed woman's rights, duties and destiny. Tho' a work, which none but himself could do, prepar-Frequently, as I moved amid strange scenes and we should somewhat differ from her ideal of wofaces, would my Spirit yearn toward the good and man, and from her conception of her ultimate destrue with whom it had been my lot to mingle in tiny, yet we love her for what she has done, and Beccher than from a thousand ordinary "speaki this my native city; and I longed once more to sit for the spirit in which she did it, of sincere rever- mediums. The true, however it comes to man becomes Spiritualized, when he allows God to perin some vast hall listening to the burning, fiery-fer- ence for her own sex. For in a woman of her has a living and regenerating power, and it will in form the work of a magnetizer. If the mighty vid elequence of some inspired medium, who, the grand scope of intellect, such reverence is a rare instrument and mouthpiece of some Christ-like de- and lovely trait. Her "Woman in the Nineteenth branches the dead leaves which it can usefully susparted soul, poured forth in magic strains and red- Century" is a poem from the heart. With regard tain no longer. hot words, the everlasting gospel of immortality to Spirituality, we have no doubt that Margaret and eternally-blooming progress. Yes, my friend, Fuller was an unconscious or perhaps divily consthese were "sunny memories," indeed, of the past cious medium of superhuman utterances. Her in the city, and will, for two weeks, make her home at lect, oppose the essential magnetism of God's law, and ardent longings for the future memories of writings bear that stamp-prophetic and unearthly No. 25 North Moore street, where she will be happy then cometh a purity of Spirit, and the soul are the strains that not unfrequently ring out from to meet her friends. ye are welcome as the fragrant breath of her soul's "harp of a thousand strings," as though Those wishing her services professionally, should dies out of febleness. The body is left, but the

Spiritual indeed and in truth is Longfellow, and numan withal, with a noble, warm, full, and dignified humanity. With clear, calm, assured utterances, he preaches to us his gospel; bidding us with manliness and love to maintain our foothold, and perform our work among men. He addresses lows: himself not to men as a class, but to each man, taking first his hand with brotherly interest, and speaking to his inner soul the words of courage and cheer which the angels have spoken to himself. And here we are tempted beyond the power of resistance to copy these words of Gilfillan's, appropriate both as they describe the peculiar nature of Longfellow's Spiritualism, and also as they recognize a truth and beauty in that phase of Spiritualism, which is dear to so many among us now .-'Who are the angels who visit and imprint his heart? No Cherubim dim to him, amid all their friends of his youth, the loved of his early heart, now sons and daughters of the grave. The eye of his form correct judgments and to know those things soft footsteps, and their voices so low and sweet.-Have all of us not at times such angel visits? Are we not at this moment summoned to look up, and see, and hear them? Longfellow is a progressive sire: but, dear friend, we do not desire those things in the true and divine sense. "Excelsior" is his for any great length of time, although we may feel motto, the motto he would put into the mouth of a desire for a short period-for our sphere becomes every man. He believes not that man should make elevated and refined in the heavenly realms above, the world a mere pleasure-land; to yield to himself the greatest possible amount of delight; nor rise to those most pure and elevated spheres. that he should regard it as a "vale of tears," a Many ask the question thus: Do we live in houses? place to sorrow in; to dig graves for ruined We have homes, it is true, but we are not confined hopes and corpses of past joys. No, but that it is to a house, like yours, made with mortal hands, a grand battle ground of life, where glorious re- but one of Spiritual purity, that forms the house

Not enjoyment and not sorrow Not enjoyment and not be Is our destined end or way, But to act, that each to-morror Find us farther than to-day.

Another voice of the age, and one that speaks in its ear words of strong and definite import, is that of Theodore Parker. His is the keen sagacious New England intellect, that takes in at a glance all the features of a subject, sees their various positions and shows them vividly forth as they are. He is a popular man, because he knows how skilfully to present in striking lights any subject to the view of an audience, and moreover, he has the psycometric gift, which is of all gifts, most valuable to a popular speaker. If he had more Spirituality, though he might not so easily reach the popular mind, which is materialistic, he might become with his sincerity and his rare faculty of picking out the true from the false, the real from the apparent, a great and mighty prophet in our midst. But his gift is circumscribed, he dwells chiefly in the external, the inmost opening itself to him at intervals, the innermost never. Although differing so much from him in creed, he in spirit resembles greatly John Knox, just such another Iconoclast, just such another reprover of wickedness in high places. Withal he has, like John Knox, spite of these, a genuine, true warmth of human sympathy, in the living undecourrent of his soul; albeit that sympathy finds outward expression in blows for the oppressor rather than in tears for the oppressed.

The rare spectacle of a whole family of prophets and teachers, it has fallen to our lot in these latter days to witness. We allude to the Beecher family, otherwise called by some, the modern Maccabees, being Mrs. Harriet Beecher Stowe and Henry Ward Beecher.

Of this family, and particularly of these two, so much has been said, that it is difficult to say anything new of them. We have already expressed the opinion in a former article that the wonderful power of the former consisted in her Spirituality, in her being a medium, in fact, whether conscious or unconscious, of Spiritual thought. In the chaof a pure Spiritual ideal. Uncle Tom's cabin is not a highly intellectual work, far from it. The power it has exercised the world over, on minds altogether inexplicable to the external reason. It has in a high and noble sense of the word, psychologized its readers. But it is less our mission now to speak of her, however more prominent an object she may be in the minds of many, than of the brother, Henry Ward Beecher.

In the pulpit, he less resembles a clergyman than any man we have ever happened to see there. The impression he makes upon some, is that of a genuine sincere minded boy standing up and simply telling what he thinks. It is this air of perfect sincerity and nature about him, which gives such an irresistible charm to what he says. The utter absence of all those arts of rhetoric and of manner, which have hitherto been considered a necessary qualification of a clergyman, and the perfect truth the thought of whom is associated so much that is to nature with which he expresses every thought as it spontaneously arises; the very recklessness with which he lets loose upon his audience every much of the native crudities, and after a time be- as to Joan of Arc. The same prophetic spirit was mirthful sally of his mind, are enough to stamp came resolved into two equal parts, each sustaining possessed by both, the same manner of speaking him as a "unique." How it startles you occasionally to hear from the lips of the sincere boy talking before you, a burst of such grand utterance, We have not had another woman in this age of as is supernatural, may almost scraphic! But these utterances. As a writer, Beecher may be called But the fire is one which lights rather than warms the Sydney Smith of America, though he has less the handliwerk of the living God, you, my brother, the world. It is not like the gentle, steady, and of the sarcastic, and more of the good-humored man. The angel that hovers over him in the puldren just let loose from school, and frolicking with idea or sentiment, though probably slightly va-

With regard to Spiritualism, we do not know exthe end, by its own vigor, free itself from the false which is mingled with it, as a tree casts from its

MRS. E. J. FRENCH .- This well-known Medium is

such persons feel unable to give.

OF SPIRITS.

On the 8th instant, I visited the rooms of Miss with warm heart, enter the battle-ranks of life; to Seabring, when she consented to allow the Spirits shrink from no danger, to quail before no foe; but to entrance her for the purpose of addressing me. wither like a blighted sapling. Take the happy When fully under the influence, she spoke as fol- lot of the true prophet for example, and learn

"Man is immortal. He hath a soul that can

does here and that which it may do hereafter. My

friend, you ask, 'Is an animal immortal?' No: because it has not that soul or Spirit which is accountable. We may hereafter desire a pet animal Rock of Israel as thy defence. -we may desire the pleasure of that animal's comlook down upon you, and with one thought we are in the Spirit-land.

condition whereby we can make use of those so elevated and worthy, which our Father in Heaven hath given, we will do much for you. We have much, yes, much to convey to you from our home above. We are often with you, in your silent hours, and we will watch over you, and impart to you that which shall be of benefit to you while here. Give us the means whereby we may develop those talents, which we otherwise fear may be destroyed, for they are worthy of that cultivation which our Heavenly Father hath sent Spirits to the earth to perform. Press on, a little while longer, in this

tionate farewell for the present. I return to my home of purity and love, in the Celestial realms."

The Medium then seized a pencil and wrote:-"Dear Thomas, fare thee well.

The Medium then added:-

This is rerbatim, as spoken, with the exception of a few sentences, here and there, which I could not report complete, owing to the rapidity with which they were spoken. These I finished from memory, and I am certain they are in nowise changed in T. D. C.

# THE LIGHT OF THE SOUL.

Experience deduces the fact of a mental nourishment derived from some source beyond the action of the mind. God as a man, exists in every soul. he uses the essence of his own being; hence man heart of God floweth continually, is interrupted in its course, the human soul receives not its full share of Spirituality. When the wayward fancies of a perverted intel-

lamp—the body, but the light is wanting. So of the human soul, when the magnetic sources of its Spiritual nature are cut off.

Give it its proper aliment, and it will flourish and thrive like a green bay tree. Starve it, and it will through his magnetized Spirit, how much of God can dwell in man. See the prophet living on the never die-a Spirit accountable for that which it inspiration of God-the magnetism of his Great Heart, then ask thyself, "why art thou cast down, O, my soul, and why disquieted within me?"-Hope thou, in the God of thy salvation, and in the G.

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How beautiful, how joyous, are the visions that ye bring.

Sunny memories of my childhood, ye are ever dear to me

Brother, this is heaven-with those you love to be. Sunny memories, sunny memories ye are ever dear to me

France from the thrall of England without, and corruption within the State. That she was a medium of the first class, I do not doubt. Arrived at New Haven, I submitted with what grace I could, to the extortions of the boniface who keeps the landing-place hotel, and firmly resolved that if ever I passed through that place again, to provide myself with bread and cheese quantum sufficit, and not pay eight cents a mouthful for a very poor dinner. Six o'clock came at last, and the little steamer put off for the voyage across the British Channel. There were several pleasure pardecks strains of delicious music floated on the beceze, and soothed by its holy influence the trou-

out certainly by

Now 'tis murmuring o'er the ocean, in a mild and plaintive Now it breathes a soft emotion as 'tis echoed back again.

Soothing as our gentle slumbers-music on the moonlit sea.

Breathing words of hope and comfort, words that bring back

Soothing as our gentle slumbers-music on the summer

sea!

P. B. RANDOLPH.

Nearer than any other in point of intellect to Emerson, stands a woman-Margaret Fuller; with grand and heroic, so much that startles and wonders us, that we can compare her to no one so truly

the other spoke and wrote.

For the Christian Spiritualist. IMMORTALITY AND THE COMMUNION

pany; still, why do we have that desire? Because the animal is useful. We desire it for a pet, and we have it till the desire is satisfied. But it is not immortal, because it has not the soul that is accountable. The child is not accountable till it can contains 550 pages, octavo, and two splendid steel blaze of intelligence. No strange Seraphs, cold to judge good from evil—then it is accountable. But engravings—Mr. Linton and Gov. Tallmadge: the him amid all their flames of fire. They are the the child contains within it a germ that is finally latter has written an elaborate introduction and developed to that condition which enables it to per heart sees them; the ear of his heart hears their which the animal knoweth not, because it does not postage 30 cents. Orders from the trade and reach that point of development which manifests intelligence. I have said we can have those petsthose same useful animals we had here-if we deand we pase on, and it dieth in our Spirit as we burnt at the stake by a set of wretches, compared sults are to be valiantly and sturdily fought for by within which we dwell. We can go from our homes, as they are formed in the atmosphere around, and we can wing our way to you, like the birds swimming in the air above. Our flight is rapid. Ah! could you view us, as we wing our way through the atmosphere! Could you see and recognize, though far away from you, that balmy influence we have upon you! Dear one, we do not have to surround thee as closely as we would were we in the form, because our influence we can cause you to feel, even when we are in our homes. We

> near you, and our influence you instantly feel, although you are not aware of it. There are many Spirits in the realms above these spheres of high progression, who never, or scarce ever, return to this earth, after they have reached their elevated spheres. Yet, there are many who send their messages to you; and, although they are so high above you, they can cause their influence to be felt. But, my friend, you know you have the means of receiving a message here in different ways; and we, in the higher spheres, oftentimes are obliged to employ those who may properly be termed mediums

We not only send through the Mediums on this earth, but we have to employ them there. This may look singular to some, but it is true; and if you will but view it carefully, and cast your eye over the lines of separation, you will be convinced in your own mind that Spirits do not wish to pass through these spheres of darkness, leaving those THE GREAT PIANO & MUSIC ESTABLISHMENT OF bright spheres above, to mingle with the grossness and darkness of earth. Why, my dear one, it is like poison to the Spirit to come to this earth. where it must mingle with and feel the influence The two most prominent members of this family of all kinds of Spirits that may happen to be congregated together. Thus, my friend, if you should mingle with all the influences here, you would, if you noticed, feel that your Spirit was annoved by the influences around you; and you would strive to fly from the cloud were you were, to see if you could not find a clearer atmosphere. Thus it is with Spirits who attempt to visit earth. Many call petition. New Pianos to rent. Music at reduced prices. n13m for those whom they know are highly refined and elevated Spirits. Why can they not come? Because the Circle combines those influences of which elevated Spirits. Why can they not come? Be-I have spoken, and they cannot approach. They can send Mediums to convey the idea, but they cannot come themselves. As you here convey the idea to friendly or unfriendly to the cause it advocates, is a friend at a far distance, by the telegraph or mail, so can the Spirits communicate with their friends on earth. Yes, my dear one, we have much for you yet; and if you will but place your talents in the

> sphere of time; and then we will meet to part no more. I will stand ready to meet you on the shore of the River of Life; and when the cord that binds you to earth is severed, with outstretched hands I will meet you on that River, and we will progress together for ever, in purity and love, 7 to 9 P. M., every day and evening. through those celestial realms of bliss, where love is purified, and ever increases in strength and supernal beauty. But, dear one, I bid you an affec-

CATHERINE." " Now I go. I have said all I wish for the pre-

sent." Then she gradually woke from her trance.

For the Christian Spiritualist

a Spirit hand had swept them. Herself a Spirit not stay away on account of the fee, as Mrs. French Spirit is wanting, because the principle on which now, she visits those who are without, sweeping will most cheerfully do all in her power to aid the the Spirit depends is obstructed in its attempt to with her own hand, heartstrings that gladly re- afflicted, without money and without price, where enter, consequently no life of Spirit is visible. The Corner tallow and wick of the candle are there, the oil and

### From the Weekly Journal. ON THE DEATH OF A YOUNG CHILD OF RARE PROMISE. BY BEL HEATHER.

Still, still and cold—with cheek so white, And lids that closed o'er eyes of light, And brow that told of wondrous might And brow that told or working anger Of thought's high power,
That young soul's dower—
Lay the young child,
Given—given to death—to life just known;
A bud cast off yet all unknown— A star gone out ere it had shone To eye of man—rich wealth unknown, All laid in earth, Dark, dark and dim to us below!

How can we see, how can we know The wisdom that should make it so? Father! thy hand in mercy show—
In mercy to the hearts laid low:—
Pity, oh God!
Bowed as themselves with death had striven,
They sit whom that rare child was given,
To bind heart-chains but to be riven;

Loved but to lose; what can enliven Their night of woe?
"How can I give my child away?
Those little feet alone to stray That e'en our strong hearts doth dismay—
My child! my child!

The way is long-and very weak The baby torm :-the tender feet Have never trod save in paths sweet,
Which love had smoothed.
And if thou find that world of light, Away beyond the fearful night, Who, who shall see mid legions bright,

That tiny form

Alone in heaven!

While rings with shouts heaven's lofty dome, While rings with shouts heaven's folly of As hosts of long tried saints come home. The little earth-babe all alone, Feeling no right in its new home. Will it not weep?

And go away with tottering feet, Along the shining golden street, And 'neath the very life-tree weep Its mother's arm, its earth-home sweet, Along in heaven!

Hark! hark! a voice! a vision gleams From where the throne-light ever beams,
And e'en through earth's mist veil it streams—
Let us look up!
Swift gliding o'er the jasper sea,

Whose melting waves in music flee, Speedeth where "many mansions" be A tiny bark; now bounds it free

Upon the shore.
They crowd around—the shining ones;
That soul so loved, so welconed, comes;
Close folded by their starry plumes, Behold the child They lead it where the life-tree flings Fresh fragrance o'er inmortal springs; And while the angel-child glad sings, They teach it all the hidden things

Of heaven-lore vast. On neaven-tore vast.
They loved it, they, the angels there,
Looked down and loved the earth-child rare,
And wept that on such soul should wear Earth's three score years-

Struggling through many a dream and doubt The eternal secret to find out; Tossed in the mighty dark about— No guide—no star. And so that they that soul night rear Where shone the eternal truth-sun clear: Nor veiling mist could e'er appear, And make it in the three-score here An angel—an archangel there,
They took it home.
Oh right evolves from all this wrong!

From all this discord rounds the song Our weeping eyes shall yet ere long.
The wherefore see
Of all the heart-breaks and the tears-That darkly crowd the wailing years-The mysteries, the doubts, the fears,
Shall lapse in light. Our beautiful are in the skies:

Our heart-hopes buried yet to rise; Through all this might of sacrifice, We see not how with mortal eyes, Shall come the gain. Chicopes, August, 1855.

#### From the Spiritual Telegraph CHALLENGE ACCEPTED.

To the Editors of the Tribune:-In your edit torial of July 21st, animadverting upon the Spiritualism of the day, calling in question the wisdom of spending time in its investigation, I find the following challenge, which I accept :-

"We have repeatedly challenged the adepts in the modern art of ghost-seeing, Spirit-rapping, table-tipping, and the like, to state a single new to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which, from the nature of the case, we have been constrained to decline.'

In view of your intimation that you are dispos to allow this subject but a limited space in your statements, if you will allow the necessary space in to happiness here and hereafter. your columns. My propositions are supported by Thirteenth. It is "new and true, and has been the affirmations of unimpeachable witnesses, and added to the sum of human knowledge," through other evidences, such as would be received and be Spiritual demonstrations, that Spirits have power deemed conclusive in any court of justice. Further- to change, under suitable conditions, the unnatural more, to those who will devote the necessary time, and depraved passions and appetites of mortals, I will demonstrate the truth of all these statements, and to restore them to their normal condition. so that they shall affirm these truths, or deny evi- This has been demonstrated in numerous instances. dences which in most cases shall appeal directly to Spirits have so changed the tastes of men as to

The value of these new truths to each individual, and the time proper for one to spend to ascertain many persons to reform their vicious and filthy the facts, must be determined by the price he or practices. she puts upon the knowledge and demonstration of a happy existence beyond the grave. Those persons who do not care or dare to think of a life beyond the grave, involving the consequences of the ceive diseases, and have the power to cure mortals neglected opportunities and positive errors of the present life, may scoff at these evidences, and endeavor to evade their force; but I trust that there only given correct delineations of various diseases are few such among the readers of the Tribune.

It will, of course, be observed that I recognize in the following statements the proper distinctions be- by the recommendation and application of proper tween the words "belief," "hope," "faith," etc., and "knowledge." I use the word "knowledge" in no mystical sense, but to signify that which is made tangible to the natural senses-a significance treated by Spirits, are fevers, fits, nervous and far transcending "belief," "hope," and "faith."

If any competent person feels disposed to show that these things are not new, nor added to the sum of human knowledge through modern Spiritualism, and the Tribune should not feel disposed to give the subject space in its columns, the Spirit- its estimate of humanity, and popular theology reual Telegraph, an organ of modern Spiritualism, published in this city by Partridge & Brittan, will entertain the objections. With these preliminaries, the truths of the past, demonstrates the future, I proceed to my statements:-

to the sum of human knowledge" through modern | philosophy of man. Spiritualism, that many of the proximately true results arrived at by a few persons through mental philosophy have been rendered cemprehensible to rits not only retain the power to exercise, in their all mankind.

Scoond. It is "new and true, and has been added to the sum of human knowledge," by virtue of mo- tions, are found to exert a characteristic influence dern Spiritual demonstrations, that man in the upon their performances in manifesting their earth-life has immortal or spiritual organs, which presence and qualifications to mortals. This is he may and does often use to apprehend physical demonstrated by Spirit-performances upon various facts which are occurring far beyond the reach of musical instruments, such as drums, harps, tambothe external or physical organs of sense, thus rines, accordeons, pianos, etc., in their own peculiar showing that man, even in the earth-life, has Spiritual faculties.

Third. It is "new and true, and has been ad- claimed to have been conceived by them in the ded to the sum of human knowledge," through Spirit-spheres. modern Spiritual manifestations, that immortality is demonstrable to the external senses of man, which added to the sum of human knowledge," through fact has hitherto been merely believed and hoped for tangible demonstrations, that Spirits have power, -and that, too, only by virtue of an innate desire and on various occasions have exerted it, to carry to live on, and a faith in ancient records of ques- inanimate things through the air, and to move tionable origin and disputed significance (disputed ponderable objects of several hundred pounds' even by their professed adherents,) leaving at best weight, when such objects were not in contact any to main and massacre each other? How would but a flickering lope, which the most sanguine with any earthly human being. This is demon- their wretched babblement of national honor sound,

Modern Spiritualism demonstrates the Spiritual raised up, suspended and transported through the sound always in the ears of the recording angel? presence of our relatives and friends, whose bodies air by Spirit-power. we have laid in the grave. This is both new and

Fourth. It is "new and true, and has been added to the sum of human knowledge," through modern Spiritual manifestations, that the Spiritworld is not that supposed far-off country "from which no traveller can return," but that it is around and within us, and that our Spirit friends are cognizant of our most secret thoughts and actions.

Fifth. It is "new and true, and has been added to the sum of human knowledge," that Spirits can and do communicate their thoughts and know ledge to mortals through various signs and symbols; also, through writing and speaking audibly in numerous ancient and modern tongues.

Sixth. It is "new and true, and has been added to the sum of human knowledge," through demonstrations of the Spirits, that the Spirit itself may, and actually does, assume temporary control over gross matter, and that, under favorable conditions, it can and does appear in a form similar to the earthly form, to mortals, who recognize its presence and identity by the peculiarities of its natural features and other external appearances.

Seventh. It is "new and true, and has been added to the sum of human knowledge," through modern Spiritual manifestations, that death in itself simply and only severs the connection between the Spirit and gross physical elements, and that the his being.

Eighth. It is "new and true, and has been added to the sum of human knowledge," through Spirit-disclosures, that the popular ideas of the state of the dead-of heaven and hell-as to locality and condition, are grossly erroneous.

Ninth. It is " new and true, and has been added to the sum of human knowledge," through the concurrent testimony and unmistakable demonstrations of Spirits, that immortal beings are atconsonance with their own Spiritual state and degree, and that such consociation, with its consequent inspirations, fulfils their desires and constitutes their joys. Furthermore, that Spirits would be equally unhappy if forced to dwell with societies, or in elements and conditions, superior to their own state, as they would if forced to dwell in elements and societies inferior to themselvesthat happiness is predicable only upon harmony of the external with the internal life, and consists in the spontaneities of congenial states and societies.

Tenth. It is "new and true, and has been added to the sum of human knowledge," through the concurrent testimony and reasonable demonstrations of Spirits, that heaven and hell are neither local nor arbitrary in themselves, but are terms used to signify degrees of development, states, and conditions of being consequent upon virtuous or vicious life.

Eleventh. It is "new and true, and has been added to the sum of human knowledge," that the unpardonable sins consist in neglected opportunities and positive errors in our teachings and practical lives, which mar our own or our neighbor's our own or our neighbor's physical, mental, and hollow cheeked victims! Spiritual growth or development. These things "never can be forgiven"-or, In other words, regained by the individual, and made up at any

Twelfth. It is "new and true, and has been columns, I have confined myself to the briefest added to the sum of human knowledge," through shall darken thy soul and embitter thy thoughts possible statement of a very few of the new and Spirit teachings, that growth or progress is the law true things you challenge me to produce; and I of life, and pertains alike to the natural and Spirithold myself in readiness to continue the list of ual spheres—to time and eternity, and is essential

> render their accustomed tobacco and rum nauseating. In this and other ways they have assisted

Fourteenth. It is "new and true, and has been added to the sum of human knowledge," through numerous Spiritual experiments, that Spirits perof various kinds of them. This is demonstrated by innumerable Instances, in which Spirits have not which had eluded or misled the most skillful earthly physicians, but have actually cured the sufferer remedies, and also in the manner of the ancient apostles, viz.: by the laying on of hands. Among the diseases which have been thus successfully muscular derangements, rheumatism, dislocated bones, blindness, insanity, cancers, etc., etc.

Fifteenth. It is "new and true, and has been added to the sum of human knowledge," that while popular science has no past and no future in cognizes no present, and repudiates the experience of all but dead men, modern Spiritualism confirms and blends with them present living, scientific ex-First. It is "new and true, and has been added perience, which form the triune elements of a true

> Sixteenth. It is "new and true, and has been added to the sum of human knowledge," that Spiown peculiar way, earth-born faculties, but also their previous experiences, exercises and instrucway, reproducing their favorite airs, and music entirely new, so far as is known, which music is

Seventeenih. It is "new and true, and has been

tion. The fact of Christ's resurrection-admitting upon them, have been raised up, and otherwise their mouth-piece in proffering an excuse so pitiit is a fact—does not prove man's immortality, moved by Spirits. Furthermore, various persons, ful? And do not the abettors of war realize their with and without contact with mortals, have been vile appeals to the baser passions of our nature re-

and is added to the sum of human knowledge," extinction. The celestial voice that asked of old, through tangible Spiritual demonstrations, that the "Where is thy brother Abel?" shall yet be heard ancient prophecy which declares that "the last and responded to by every one who would win proenemy death shall be destroyed," and is now meet- fit or enjoyment from that which oppresses or deing with an actual fulfilment. These manifestations grades a single human being. The oppressor, the tangibly prove that mortals actually do "put on dram-seller, the gamester, are already beginning to immortality," and thus death is swallowed up in listen, perforce, to its searching appeal-listen, at ed line from the Merchant of Venice,

with a deep sense of their importance, as involving vulsion-first mutterings of the mighty earthquake the happiness and Spiritual growth of mankind. at hand. It is hoped the secular and religious press will peralso of thousands of persons who are groping their extirpated. way in dark and hapless despondency for the want For humanity,

CHARLES PARTRIDGE.

### HUMANITY.

BY HORACE GREELEY. The watchword of the nineteenth century is

conscious human being still lives on, in the full gress of physical science-valuable to man as are possession of all his essential attributes, and is the steamboat, the railroad, the magnetic telegraph, face of the earth, and a golden age of knowledge, sensible of no change except in the conditions of mighty as are the results attained, mightier the of virtue, of plenty and happiness, shall dawn uphopes excited and justified, by the march of discovery and invention—the great discovery being its glorious coming, and prepare us to welcome and We love it. "Tis then," says Emerson, "the pasmade, and to be made, by the children of men, is enjoy it. that of their community of origin, of interests, of aspirations. "God hath made of one blood all people," is its essence, proclaimed many years ago; the new truth is but the old realized and made practical. Humanity refuses longer to be separated and arrayed against itself. Whoever oppresses or injures any human being, however abject or cultracted to societies in the future life, which are in pable, wrongs and tramples all men, himself included.

A grave, momentous truth-let it be heard and when he says: heeded. Hear it, grim and ruthless warrior!eager to rush over myriads of gashed and writhing bodies, to coveted fame and power! Those thou wouldst so readily trample into the earth are not really enemies, but merely victims-not something which may be separated from thee and thine; they are thy fellows, kinsmen, brethren-with thee. members of one another," and of humanity .-The sword which hews them down, maims thee: the hoof that tramples them, wounds thee. No armor ever devised by cunning or selfishness can prevent this: no walls of stone or living men can ward off the blow. As surely as the verdant tree must mark its shadow in the sunshine-as surely as the stone projected upward will not rest in midair, but descend-so surely falls the evil on him by whom evil is done or meditated.

Miser! heaping up fresh hoards of yellow dross! thou art starving, not others only, but thyself!-Bread may fill thy garners, and thy vaults be stored with ruddy wines; but plenty cannot come where dwells the insatiable thirst for more; and baneful are the possessions which contract the truth which their pretended revelations have added image, mislead or divert the mind from its natural brow and harden the heart; speedy and sure is current of truth, or in any way obstruct or retard the judgment which avenges the woes of thy pale,

est, while the crimes by which they are compassed pain. It led Wordsworth to write: for ever.

And thou, humble, self-denying votary of the highest good-the good of thy brethren, thy fellow beings-vainly shalt thou strive to sacrifice thy own happiness to brighten the dark pathway of the needy, the wretched: heaven will persist in promptly repaying thee more and better than thou hast given. Give all thou hast to lighten the burdens of others to-day, and the bounteous reward will not wait for to-morrow's sun. It will insist on making thee richer, in thy hunger and nakedness, than the king amid his pomp, the banker amid his treasures. Thy riches are safe from every device of villainy, from every access of calamity; they cannot be separated from nor made unavailable to thee. While thou art, they shall be to thee a chastened gladness, a tranquil rapture for ever!

And thou, saintly devotee, and shrine of all virtues! look not down in loathing, but in pity, on Or learn with him a lesson from the waves upon the ruined votary of vice and crime. He is here the beach, how to teach thee not pride, but humility. The corrupt, revolting thing he is, tells thee what thou mightest easily have been, had not Divine Goodness, for its own high ends, not thine, willed otherwise. The drunkard's maudlin leer, the lecher's marred and hideous visage, the thief's cat-like tread and greedy eyes, even the murderer's stony heart and reeking hand-all these, rightly viewed, are but indications of the possibilities of thy own nature, commanding gratitude to God, and compassion for all human er-

Ay, "we are members together of one body" of colder clime-whether worshiping God or the grand lama, erecting Christian altars in the savage wildergernaut-whether acting the part of a Washington current courses through all our veins-the same essential nature reveals itself through all. The a humanizing verb, as for example in Shakspeare slave in his manacles, the overseer brandishing his whip, the abolitionist denouncing oppression-who shall say that any one of these might not have been trained to do the deeds and think the thoughts of any other? Who shall say that the red-handed savage of the wilds might not have been the meek, benign village pastor, blessing and blest by all around him, If his lot had been cast in Vermont instead of Oregon? Who shall say how far his crimes are treasured up against him in the great account, and how far they are charged to the perverting, darkening force of Christian rapacity and fraud, or esteemed the result of a Christian indifference and lethargy only less culpable?

Away, then, from human sight with the hideous in the earth, sink the bombs in the ocean! What business have these to disturb by their hateful presence the visible harmony of God's universe?-How dare men go out in the balmy air and bright sunshine, and there, in the full view of heaven, esdying man would give all earthly possessions to strated by the fact that chairs, tables and other if addressed directly to the All Ruling, as an apo- brance of sound

have confirmed by absolute, sensible demonstra- ponderable objects, sometimes with persons sitting logy for wholesale slaughter? Who would dare be

But not war alone, the grossest form of human Eighteenth, and Finally. It is "new and true, antagonism, but every form, is destined to speedy first, perhaps, with frowns and sneers, and curses; These statements are respectfully submitted, but even these are symptoms of the inward con-

In the day of light now dawning, no relation so ceive their deep interest to humanity for time and palpably vicious as theirs can possibly abide. But eternity, and give them that wide publicity which theirs are the rude, salient outworks, which cover, seems accordant with their intrinsic merits. In while they stand, the smoother, ampler, sturdier thus doing they will secure the thanks of a large citadel of error. That all-pervading selfishness, and rapidly increasing class of investigators who which forgets or disregards the general well-being, have come to the knowledge of these truths, and is yet to be tracked to its most secret recesses, and

The avocations of life, the usages and structure of the very light which these demonstrated and of society, the relations of power to humility, of demonstrable propositions are calculated to convey. wealth to poverty, of served and servant, must all be fused in the crucible of human brotherhood, and whatever abides not the test, rejected. Vainly will any seek to avert or escape the ordeal; idly will any hope to preserve from it some darling lust or pampered luxury or vanity. Onward, upward, tina of the bodily eye, it stands equally portraved irresistibly, shall move the spirit of reform, abasing the proud, exalting the lowly, until sloth and brotherhood. Rapid and wonderful as is the pro- selfishness, tyranny and slavery, waste and want, ignorance and corruption, shall be swept from the on our sinning and suffering race. Heaven speed We bestow upon it the dearest of our emotions .-

### THE HUMANITY OF NATURE.

"Oft on the dappled tarf at ease "Oft on the unpplied .....
I sit and play with smiles,
Loose types of things through all degrees."
WORDSWORTH.

We speak distinctively of an inanimate nature but we believe artistically in an universally animated one. The poet, properly ignores sectional lines,

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

We are not denizens of one world alone. There a world of mankind, in which we are jostled day by day, by beings of flesh and blood. There is the world of inward creations of our brain, musical with airy tongues, a vision-life, where things come and go, and are ever changeful as in a kaleid- North. What he had observed, may well be relied knowledge of the laws of life as would prevent the oscope; one capable of many faces, such as Shakspeare could exhaust, and then imagine new. There is that other, indescribable realm, the Spirit world, that " Around this world of sense,

Floats like an atmosphere, and everywhere Wasts through these earthly mists and vapors dense A vital breath of more etherial air!"

Lastly, the world of Nature! The dull, plodding iver in this life of ours, sees naught "beyond this visible, diurnal sphere." It belongs to the man who has something like inspiration to assist him, who, as he walks the fields, can see in the lowly violet that looks up to him, a meek and imploring poets might break their harps, and go down themlook, telling of

"Thoughts that do often lie too deep for tears." This impulse springs from what we believe to be Spirit, that Nature has sympathetic with our Libertine! believe not that the anguish thou so own, and which we may denominate the Humanity ecklessly invokest on others shall leave thee un- of Nature. It teaches us to believe with Ruskin, scathed. The contrary is written in the law whose "that every flower enjoys the air it breathes," and point of time-" neither in this world, nor in the fate is eternity, whose sphere is the universe. | makes us refrain from crushing with our unheeding Fleeting and hollow are the guilty joys thou seek- tread, the lowliest bud, for fear of giving it some

> "The clouds were touched And in their silent faces could be read

Shakspeare blew a breath of life akin to his own gentle nature, into every object of the scene, when

he described a stream that " Doth make sweet music with the enameled stone. Giving a gentle kiss to every flower It overtaketh in its pilgrimage."

Miss Bremer knew it when she said

"God sends upon the wings of spring Fresh thoughts into the hearts of flowers."

Take Byron's rendering of the tremor of a grove a moment of utter suspense of the breeze-" And not a breath crept through the rosy air

And yet the forest leaves seemed stirred with prayer See what Whittier sees of a morning hour, when "The mists are lifted from the rills, Like the white wing of prayer; They lean above the ancient hills As doing homage there."

· They kneel upon the sloping sand, As bends the human knee. A beautiful and tireless band, The priesthood of the sea

In the following passage of the Golden Legend, electrically the mind gives, as to a disembodied Spirit, a shape to the

" Wind, that through the corridor Just stirs the curtain and no more, And touching the wolian strings, Faints with the burden that it brings."\*

Take again those humanizing epithets applied to natural objects of phenomena, and we will find humanity. Whether blackened by the fervid sun both in the language of poets, and in our every of tropical deserts, or bleached by the fogs of a day converse even, a recognition of the sentiment -such as in the "wailing" gale; the "creeping" wind; the "single" pines; the "ruffian" blast; ness or falling in frenzy beneath the wheels of Juging" rocks; "exulting" river, and many like. The or a Nicholas, a Howard or a Thug-the same red poets know what an increase of effect they gain in describing the motion of such objects, by applying

"But look! The morn in russet mantle clad Walks o'er the dew of you high eastern hill; Again-

And jocund day stands tiptoe on the misty mountain tops, Or here-And flecked darkness like a drunkard reels

And in Rowe-"And guilty Night Hasty to spread her horror o'er the world, Rides on the dusky air."

From forth day's portal

So in Southey-"The sun comes forth, and like a god Rides through rejoicing Heaven."

\* There is a grace here not attained by his predecessor as compare Byron's Bride of Abydos, Break the sword in its scabbard, bury the cannon Wax faint o'er the gardens of Gul in her bloom." Equalled though, perhaps, by Shelley in his Sensitive

"Like a rose embowered In its own green leaves, By warm winds deflowered, Till the scent it gives

Makes faint with too much sweet these heavy-winged thieves.

As vivid as the bolt in itself, is this in Byron, " From peak to peak the rattling crags among,

Or when he speaks of the corsair-bark,

" She walks the waters like a thing of life;" And in the epithet here used by Street, there is traversing the fields,

"And in its vapory mantle onward steps The summer shower."

Truly it is this bestowing of a humanity that gives life to Nature, as well as to poetry. How wonderfully does it do it here, in this often-admir-

"How sweet the moonlight sleeps upon this bank;" And in this

"The sweet South That breathes upon a bank of violets Stealing and giving odor;" Or in this.

Nimbly and sweetly recommends itself

We recognize, then, beneath the mere outside of this world of Nature, that is about us everywhere, a Spirit of its own, something like to the soul in nan. It is no mere hallucination. Not so solely maginative, indeed, as that other, the Spirit-world there are yet actual tangible things for us to inform and breathe into a conscious existence. To the boor, it may be mere sky and water, earth and stone; but the intellectually refined finds it animate with a life, that claims sympathy with his own. It is no longer a mere reflection on the reon that of the mind's eye. Bound to our fellowmen by human ties, and instinctively applying the gauge of our own feelings to all we see in them, it becomes with us a habit, that we extend even to our appreciation of Nature, until we humanly vita lize it, and address it and judge it in a like manner. sion remakes the world. It makes all things alive and significant. Nature grows conscious. The clouds have faces; the trees of the forest, the waving grass and peeping flowers have grown intelligent, and man almost fears to intrust them with the secret, which they seem to invite." Thus we, at length, may have found we have a

brotherhood of feelings with other objects than those that bear our mortal shape. Wild scenes and calm may give us corresponding affections; association may work its influences upon our mental faculties; but, beyond this, there is something that allies itself with the soul. Perhaps, it is only an idea, but it appertains in the round of thought, as much to the actual, as the two images on the opposite side of a thaumatrope become joined in its revolutions. We are glad to bring to our aid such a lover and companion of Nature as old Christopher upon. "The forms of Nature," he says, "undergo a half humanizing process under the intensity of our love, yet still retain the character of the insensate creation, thus affecting us with a sweet, strange, almost bewildering, blending emotion, that can give it a presence. Almost all human Nature can, in some measure, understand and feel the most exquisite and recondite image, which only the rarest genius could produce. Were it not so, great selves in Helicon."-JUSTIN WINSOR, in the Crayon.

From the Star in the East. NEW SPIRITUAL THEORY, OR SPIRIT-UALISM ANALYZED.

To the readers of the Star and Herald and all others who feel interested in Spiritualism:-

philosophers, and philanthropists, to cast the sub-because we have not seen it ourselves. But while ject of Spiritualism beneath their investigation. Yes, the cant phrases of humbug and collusion yields, sustenance for their immortal yearnings.

Bigotry, ignorance, and superstition may, for a time, hang their dark curtain before the eyes of "Tups," Yes, and in conjunction with the Materialist, the Universalist may bury in the bosom of their God the hidden bribes of crime, and seek to drown the fountain of their iniquities in the ocean of Love uncontrolled, which flows from a perverted nature. All these, with their kindred elements, will have their brief day, and all tend to their native des-

In presenting this theory of Spiritualism to the world. I am aware that I shall incur the displeasure of most of the numerous advocates of both ancient and modern Spiritualism. I am also aware, that in traversing the fields of Spiritualism, I shall be compelled to cross many windings of preestablished opinions, and step upon the toes of centennial doctrines. But notwithstanding all these Powders;" "Luke's Jaundice Bitters;" "Mark's (and numerous more unseen) difficulties, the world Digestive Stimulant," and "John's Fly Poison!" (and numerous more unseen) difficulties, the world must, to some small extent, hear my testimony. I feel that in the present crisis, the great field of his psychometrical delineations of the Scribes and modern Spiritualism must be wisely, calmly, and Pharisees, he did it gratuitously, for I am not honestly considered.

I feel induced to consider the subject: First, from a slient impression, which is not for me to explain; and Second, I cannot excuse myself from up—admission 25 cents;" but it is not the privilege and duty of a well-developed Medium to stand speaking forth boldly, when I see the great truths of Spiritualism, so perverted and misunderstood, before the rent in the veil of immortality, hallooing thereby causing confusion, indolence, and crime; for I do assert, boldly and considerately, that Spiritualism without order, is one of the most fruitfu his Twelve-depend on the voluntary contributions sources of confusion, error, and crime, that ever of the benefitted. They were healing, lecturing, cursed the earth. Under the covert of her mantle, and sympathizing all the time, but made no all crimes may live, and not only nurtured by the low and confused fires of corporeal wildness, but tions at 50 cents a piece? We are satisfied that Spirits unseen, seize their victims, and urge them the course of Spiritualism is retarded by the indivion; Virtue is robbed of her purity; Truth leaps dual fortunes that are being made out of it; if not from her empire; Innocence folds her wings, and rising, heaves a sigh; Love is bereft of her undying sweetness, and all nature sorrows, at the march 25 cents a stroke, or through a Medium at a dime of her mad carusals.

Yet, notwithstanding all the falsities, contradicand encouraged by Spirits, who have once lived in poses. If angels desire to speak to the inhabitants the form, we hear the leaders and teachers of modern Spiritualism uttering, and also publishing, without any qualification, the following sentences: "In short, there is no virtue which Spiritualism (without qualification) does not enjoin on us to practice, and no vice which it does not teach us to avoid."—Christian Spiritualist.

flict among Spiritualists has arisen, mostly from of war order punishment for any unusual noise. the teachers of Spiritualism having taught what is was the reply. the teachers of Spiritualism naving taught what is be an unusual noise in any camp," said Jackson, not in harmony with demonstrated facts; while with much feeling, and advised the officer to join their leading opponents, boldly affirm that, al- them.—Er. though true, it is all evil, and from the Devil. Thirdly, we feel perfectly free to assert, that Spi-Yes. it is Heaven's first Law. God's only Throne, have its liberty, if it will contend for it.'

and the Soul's undying hope; it is Truth's opening beauty, Love's purest caresses, and Wisdom' splendid triumph.

The term Spiritualism is so indefinite, and can be made any thing and every thing, we feel im. pressed to state a basis, upon which the subject a close approximation to the effect of rain cloud may be considered, rationally and philosophically The great law by which we shall be governed in our analysis of Spiritualism, is simply the law which pervades all eternity; the law by which things were created, and without which nothing can exist for a moment; it is the great law is which Nature lives, moves, and has a being. To law is the great principle of

> ANTIPODES; Or Positive and Negative Electricity, or Positive and Negative Spiritualism.

Of which it may be truthfully expressed :-When God's word o'er the billows of Chaos was hurled, He leaped from his throne for the birth of the world, For the blooming of Stars, for the rolling of Spheres, Through the blue deeps of ether, to measure the years Not a Sun could appear till His influence came; ot a Planet could shine till He scattered His flame Not a River could roll till he gave the command; Not a Sea nor a Forest embellish the land.

POSITIVE SPIRITUALISM Is the centralization of all good, which attracts all of its kindred congenials, and repels all of an anta. gonistic character.

NEGATIVE SPIRITUALISM

Is the centralization of all eril, attracting all of its

kindred congenials, and repelling all unlike to itself.

The characters and conditions between these two antagonistic points are innumerable, all assuming their true congenials, or characters, as their predominancy may designate.

God is the head of the great Positive, being the union of three great positive principles, Wisdom, Love, and Truth; these three in one, compose the Divine Trinity; this Trinity pervades the realms of Heaven, whether in the bosom of God, or in the hearts of the inhabitants of material worlds. Positive Spiritualism is Heaven's only law, and God's throne, upon which Justice sits, supported by his seven pillars, holding the eternal scales of Autipodes, and weighing, before the gaze of Truth and Love, the inmost soul of mortals and things.

(To be continued.)

SPIRIT DRUGS AND SPIRIT DOCTORS.

We copy the following from the Spirit Advocate in hopes it may be suggestive to all interested .-The plain sense of the article may seem harsh to some, but it should be borne in mind, that thou. sands are opposed to the ministration of "Drugg" whether prescribed by the Spirits in or out of the allopathic schools. For our own part, we should have very much more of sympathy with this phase of the manifestations, if the Spirits in giving these medicines would educate the parties into such possibility of returning to the need or use of any drug or medicine, for little will be gained, if we progress no further than a change of doctors.-However, if the services of mediums are required in this capacity, they should be paid for their labors. scarcely belongs to either separately, but to both as few can do much good without some monied astogether clings as to a phenomena that only the sistance in the present state of society. The readeye of genius sees, because only the soul of genius er should judge, however, as to the best method of bestowing the same. It is our firm opinion that much salutary good

has been accomplished by the aid of Clairvoyance and human Magnetism, many lives have been saved, many diseases remedied. Nor could we doubt the assertion, since it stands corroborated by a roluminous array of facts, and testimonials in every section of our country. Animal disorders have been and are being removed from persons by the physical contact of healing mediums or by the virtue of medicines presented by intelligences out of the body. The blind have received their sight, the deaf their powers of hearing, and the lame have been made to walk. We do not dispute the fact. We might as well discredit our Atlas and refuse to Kind Friends, the time is past for Christians, believe that there is such a fortress as Sebastopol, we admit the fact, that Spirits have controlled the higher conditions of clairvoyance and magnetism to the restoration of health and happiness, we do the wise philosopher, the honest seeker of truth, abominate every species of Spiritual quackery and and the benevolent Christian, but glean crumbs of extortion. Look over the advertising cotumns of our leading Spiritual Journals, and behold what a Pharmacopæia meets your eye, "Restorative Syrups," "Dysentry Cordials," "Cholera Elixir'
"Vegetable Salves," "Lung Syrups," "Nutritive time, hang their dark curtain before the eyes of "Vegetable Salves," "Lung Syrups," "Nutritive the inhabitants of earth, and Materialists may lead Cure," and a hundred others in large capitals, adthe inhabitants of earth, and materians may read their votaries amid the dismal shades of matter, and point to their God within her crude bosom.

Well, is this all? Oh no, a most remarkable price is put in the sequel, which you must pay, or go without the Spirit medicines.

Now if the Spirits think that these medicines will cure all the maladies that these Spirit Doctors have mentioned, they are bigger fools than I take them to be. The idea of making money or a for tune under the cloak of Spiritualism, is astonishingly ridiculous and wicked. We are satisfied that there are those who are gifted with medium power, fully determined on perverting this privilege to the accumulation of wealth. Why, they must have from five to ten dollars for every clairvoyant examination; a dollar an hour for spirit converse; a couple of dollars for psychometrical delineations! Now if this is not building a toll-gate on the straight and narrow way to truth and immortality. I greatly err. Did ever St. Paul advertise a "Dysentery Cordial?" How the Apostles would have figured in a Greek or Hebrew Gazette, in this wise: "Matthew's Costive

-all for \$2 a quart, being prepared by the direct

counsel of disembodied doctors. When Christ gave aware that he asked them any thing for his time or trouble, or that they gave him any stipulated fee. It is the prerogative of showmen to stand before the door of their exhibition, and exclaim, "walk out "50 cents a peep." It is argued that Mediums must have something for their time. Very well; let them do as did the Mediums of old-Christ and charges. Cannot Mediums of our time manage to

fortunes, they are strenuous attempts at it.

The kingdom of God will never come through quart bottles at \$2 a-piece, or laying on of hands at a rap. The public must see to be convinced, and they will not see unless they see without charges. We consider that the revelations from the Spirittions and sensualities, which are daily manifested world are too sacred, too liberal for peddling purof earth, let them speak, without making Tom Thumbs of them any longer.

PRAYING NO CRIME.—An officer once complained to Gen. Jackson that some soldiers were making a great noise in their tent. "What are they doing?" asked the General. "They are praying now, but wold."—Christian Spiritualist.

We quote the above, to show that the great con-"God forbid that praying should

Bramas, the famous Lacedæmonian general, Makes faint with too much sweet these heavy-winged thieves.' Thirdly, we feel perfectly free to assert, that Spicaught a mouse; it bit him, and by that means Yet, we think the Cambridge poet takes a higher flight ritualism, in its proper order, is the richest boon an made its escape. "O, Jupiter!" said he, "what when he materializes something, so peculiarly impalable all-wise Creator ever bequeathed to His subjects.

All-wise Creator ever bequeathed to His subjects.

Creature is there so contemptible, but that it may be subjected to the subjects of the subjects.

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